THE

Young Men of India

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CATECHISM OF SOCIAL SERVICE

Question 1.—What is Social Service?

Answer.—Social service is:

(*a*) help rendered to individuals;

(*b*) help rendered to a group, or to the community at large, many individuals of which may be unknown to the social servant.

Note.—An illustration of (*a*) is the service of the Good Samaritan to the robbed and battered traveller on the road to Jericho. Under similar conditions, the public conscience of to-day would demand that the road to Jericho be effectively policed. An illustration of (*b*)—A more advanced social morality would seek to change the economic and other conditions that produce the robbers.

Question 2.—How far back in history do we find the need for social service emphasized?

Answer.—We find it expressed with the utmost clearness, vigour and conviction by the Hebrew prophets of the eighth century B.C. The "righteousness" and "judgement" demanded by men like Amos, Isaiah, Micah, meant right dealing between man and man.

Question 3.—What basis have we for saying that Jesus emphasized social service ?

Answer.—We may say so because of his daily life ("He went about doing good"); because of his precepts ("Love thy neighbour as thyself"); because of his parables (especially the Good Samaritan—"Go, and do thou likewise"—and the sheep and the goats—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me").

Question 4.—As Christians, are we particularly concerned with social service ?

Answer.—We are. The spirit of brotherly love, which is the spirit of social service, is of the essence of Christianity. Jesus taught that the individual soul is of infinite value

to God the Father; the Father loves men; to be like God we must love men, our brothers, and serve them. To Jesus, worship meant work done for men as well as words directed to God. "Divine Service" implies human service.

Question 5.—Has the Christian Church initiated the modern social service movement?

Answer.—The Church has been the principal human agency for perpetuating Christianity, and Christianity has produced social service; the Church itself has ever been a conservative force, preserving the old traditions and adopting new measures for the most part only after they have been proved good, apart from the Church organization, by the experiments of Christian agencies and individuals.

Question 6.—Is social service bound up with the industrial system which has sprung up in the West?

Answer.—By no means. Wherever a community is formed, there the need for social service arises. The larger the community, the more complex becomes the problems of the social life. Industrialism has produced very large cities and has intensified and made more evident the needs, and so has stimulated the use of new methods of social service.

Question 7.—How are the social changes in India during the last century to be accounted for?

Answer.—Primarily through the teaching and work of the early missionaries, especially those at Serampur.

Note.—See an interesting chapter on Social Reform in Farquhar's *Modern Religious Movements*, where this thesis is developed.

Question 8.—Distinguish social reform and social service.

Answer.—Both aim to do good, to relieve suffering, to mitigate the result of evils. Social reform is more formal and sweeping in its method, and ordinarily makes use of legislation; take the example in English history of the long agitation ending in the abolition of slavery. In India, "social reform" has been applied to the abolition or alleviation of certain abuses entrenched by custom and commonly held to possess a religious sanction; such as widow burning, the strangling of travellers by the Thugs, caste evils and child marriage. On the other hand, social service meets with general approval, and is usually directed against conditions which result from ignorance or neglect, such as insanitation, intemperance, poverty, lack of play space, etc.

Question 9.—Is social service concerned with prevention or with cure?

Answer.—With both. If a road runs along a dangerous cliff it might be good service to build a hospital at the foot of the cliff for the people who fell over; it would be better

service to build a fence at the top and prevent such uncomfortable accidents from occurring.

Question 10.—Can social service be classified?

Answer.—Social service has to do with four great evils: disease, ignorance, crime, and poverty; it has therefore a medical, an educational, a moral and an economic aspect. In each case the method followed may be either curative or preventive.

NOTE.—Thus, on the medical side, a hospital represents the curative or remedial method of attacking disease; hygiene, sanitation, physical education, are constructive and preventive. Similarly, on the other three sides, the attempt is made, through night schools for adults, through reformatories, through almsgiving, to remedy evil conditions; day-schools, churches, co-operative societies, are illustrations of constructive and remedial agencies.

In practice these evils frequently overlap, and the unwholesome conditions must be attacked from more than one side.

Question 11.—How are social reforms brought about?

Answer.—The crusade may begin with a single person of insight, courage, and enthusiasm. There will follow *Education* of an active group or of the community at large; then an effective *Agitation;* if an adequate public opinion is created this will probably lead to *Legislation;* finally there will be the steady carrying out of the reform through proper *Administration.*

Question 12.—Name the greatest working principle of social service.

Answer.—Help a person to help himself. Do not work *for* people; work *with* them.

SOCIAL SERVICE IN THE Y.M.C.A.

War Work and Rural Work

THE whole of the programme of the Association's work among the troops must be classed as Social Service of the most thorough-going kind. It makes for the well-being of the soldiers on every side. The story of what has been done in Mesopotamia, East Africa, and the Cantonments of India, has often been told, in part at least, and will never be forgotten. The Association has been able faithfully to carry out its policy of "Meet Needs" in a spirit of brotherly love; which may be taken as a true description of Social Service.

It is equally true that the Association's Rural Department is carrying out everywhere most important forms of social service. This topic cannot be treated adequately in a paragraph, and deserves an article to itself.

Serving a Whole Community

At Jamalpur the Association is furnishing an illustration of how a railway community may be served on an adequate scale. The Institute is furnished by the East Indian Railway and is operated by the Y.M.C.A. How the whole life of the community—physical, mental and moral—is stimulated and uplifted is indicated by the secretary's succinct description:

"The four football fields, cricket ground, golf course, rifle range, tennis courts, both grass and pucca, bowling green (lighted with suspended electric lights), swimming pool, reading-room and library of 1,500 volumes are mostly in frequent use and perform a distinct social work in bringing together the members on terms of good fellowship. First-class bioscope shows are held every week in our fine Y.M.C.A. auditorium, and I am about to start a series of weekly or fortnightly popular lectures, generally illustrated, on various topics of interest, scientific and scenic. Y.M.C.A. socials and teas are also occasionally held, and we have band concerts twice a month. Nearly all the Europeans of Jamalpur belong to the Association, and we give some of its privileges to even the youngest Boy Scouts."

Serving the Servants

In East Africa C. R. Webster has found a new and unlimited field of service in the 200,000 "carriers," who are doing the cooly work, thousands of whom, fresh from the long grass, are sacrificing their lives in the cause of the Empire. Mr. Yergan and his associates have been doing magnificent work among them.

In Mesopotamia the Association is serving, among others, one especially needy group. Dixon writes:—"Three of our centres for Indian troops are among members of the Jail Porter Corps. They are the very scum of India, but none the less brothers for whom Christ died. The usual type of work is carried on among them, namely, letter writing, reading-rooms, indoor games, athletics, evening entertainments, etc."

In India one or two Associations are doing intensive work for their own humbler employees. Thus in Allahabad the night school includes the hostel servants. In Bangalore an exceedingly interesting piece of work has been undertaken by the hostel men. The plan was suggested by a Hindu young man with Christian sympathies, the oldest resident of the hostel. The programme, which has been carried out since last January for an average of eight chokras a day, is as follows:—

11.30—12.	Bath and clothes washing.
12	Breakfast of ragi, or rice and curry, dall, vegetables.
2	Sports, drill or games.
2.30— 3.	Class in reading and writing their mother tongue, Canarese.

A CLASS FOR CHOKRAS IN JUBBULPORE

This costs Rs. 12 to Rs. 15 a month, which is collected regularly from the hostel members and two or three outside friends. There is a committee in charge, and the work is done by the Association librarian, who teaches Canarese and supervises the boys' preparation of their breakfast; and by the sports secretary and physical director. "After their games our tennis pickers always put on their clean uniforms, which are provided by the Association and are worn during the evening while they are picking the tennis balls." Evidently there are visible results!

Other Forms of Social Service

In several Associations, including Allahabad, Calcutta, Kottayam, Madura, Trivandrum, one or more night schools are carried on. In Calcutta this has been done for some time. "Hostel members provide the funds and carry on the work of

teaching in English and Bengali. In 1915 and 1916 the enrolment numbered fifty; during the present season the roll has been smaller, but more efficient and regular work has been accomplished." In Madura, besides three night schools where pupils pay fees to learn English, there is a Tamil school for poor boys, mostly goat-herds, carried on in connection with the American College Y.M.C.A.

In Rangoon the social service work of the Association is done through the two troops of Boy Scouts at the Central and Town Branches. These carry on hospital visiting and assist the Red Cross.

In Allahabad various methods have been used. " Last year we had a weekly Tuesday afternoon play-hour in the bazaar for the street lads, which went off very nicely, but the results were not flattering. We also gave several cinema shows, lantern lectures and play-hours for others in the poorer sections of the city, but here, too, we felt that the returns were

TUESDAY AFTERNOON BAZAAR PLAY HOUR FOR BOYS

unsatisfactory. In the Student Branch we have conducted night schools for unfortunate boys for two years, and these have been quite successful. This year the work is being continued for such boys residing near the college and for the hostel servants. In order that we may be able to follow up the work more closely, and also to keep a close watch on things at the grounds, we are not extending ourselves as we did last year, but are centring everything in the Association grounds. However, to enable us to reach these boys who need our assistance, we are having one day each week when the street boys are invited in, and the boy members act the part of hosts. This is not only for the benefit of the street boys, but even more for the benefit of the high caste boys who need the point of view. It works beautifully."

Kottayam has for some time had a real interest in social service. They have so far carried out the following:—

"Night schools, hospital visiting and house visiting; arranging lectures occasionally on temperance, sanitation and infectious diseases, and giving magic lantern and cinema shows to depressed classes."

Work Projected

Some of the methods planned by various Associations suggest useful lines of work.

Thus, in Lahore, it is intended to make a thorough investigation of several very needy fields. One of these is an Indian Christian community, huddled together in extreme poverty in one section of the city. The investigation is to prepare the way for definite social service activities. Similarly, in Kottayam a survey of the whole town has been planned, under the heads of Education, Sanitation, Temperance, and Co-operative work. There is also a plan on foot to form a league to connect the social service societies of different educational institutions and the Y.M.C.A., and to make a thorough study of social service methods.

In Bangalore plans are under way whereby the Y.M.C.A. will conduct home industry classes in tailoring, rattan work, rope-making, carpentry, Chennapatna and clay toy making, the cost of classes to be paid by Government. "The classes will be held in a crowded section of the city near the Y.M.C.A."

Co-operation With Social Service Leagues

In some centres the Association, either through its individual secretaries and members or more formally, has carried on much of its social service in connection with the local leagues. This has been the case in Bangalore, Colombo, Hyderabad, Madras, and Madura. In Madras one of the secretaries has been prominent in the Christian Service League.

Some details of the work in Hyderabad will illustrate what can be done by a group of enthusiastic men with a keenly interested leader. The workers, some twelve in all, visited the selected locality in small groups and became acquainted with the people and the conditions. Young lads were found loitering aimlessly in filthy streets. A football club was started, and played regularly four times a week. Group games and gymnastics were introduced by the physical director of the Association. Through the playground a keen interest was aroused in a night school, which was carried on for seven months, with an average attendance of 32 boys and nine girls, under the supervision of four members of the group of workers. Other features were a literary society, an ambulance class, and a tennis club. During a plague epidemic assistance of various kinds was rendered by the leader. The finance was successfully managed, Rs. 313 being collected, and the report showed Rs. 88 in the bank.

This work at Nampally was begun under the auspices of the Hyderabad Social Service League. The devoted leadership of Mrs. Nundy has insured the success of the undertaking; it is still being carried on by this group of Association members.

G. P. Bryce.

THE CHRISTIAN SERVICE LEAGUE

At the instance of a few members of the Madras Evangelistic Campaign Committee, a social service school for Christians was held in the month of December, 1916. This school was under the direction of Mrs. Whitehead. About seventy-five Christians, both men and women, enrolled themselves as members. As a result of this school several small groups of Christian workers were formed to undertake social service in different parts of Madras. After these groups had been at work for a few months, it was felt that some sort of organization was necessary to co-ordinate and to stimulate the work. Accordingly, in a meeting held on March 9, 1917, consisting of leading workers in different areas, the following conclusions were arrived at:—

1. That a Christian Service League be formed in Madras, consisting of Christians of any recognized denomination who spend at least one hour a week in work in connection with the league.

2. That the workers form themselves into groups in connection with the Churches to which they belong, and that these groups form their own organization for carrying on work effectively.

3. That a Central Committee be formed, with a chairman, a secretary, and from three to five other members, of whom at least two shall be ladies, for the purpose of stimulating and co-ordinating Christian service in Madras.

This league has been in existence for some time past, and has a long list of workers on its rolls. Though the last few months have been "slack" months, as some of the members were away from Madras for the summer, yet the work done in different areas, as reported in a meeting held in July, was more satisfactory than could have been expected. Co-operative societies, temperance work, sanitation, medical aid, assistance in the baby-saving scheme, are some of the activities undertaken by the league. Though the league is just feeling its way and the progress made is not very much, the future before it is very bright indeed, provided the workers will rally round in a true spirit of service. Christian service is not something newly inaugurated on any unknown lines; it is as old as the Christian missions. The difference that the league has made is two-fold:—First, it has given emphasis to Christian service for the sake of the service rendered to the needy and the suffering, and not so much as a stepping-stone to evangelization. Secondly, it has co-ordinated the work done by different people in different areas. That the Christian Service League has a place in Madras no Christian can doubt.

T. Sitther,

in *Madras Diocesan Magazine.*

SOCIAL SERVICE AS AN IMPERIAL ASSET

WE all understand the value of social service to the individual who is benefited by the service and to the individual who performs it, but many have not yet understood that social service is also of value to the Empire in its development and progress. Social service makes to-day a very strong appeal to the mind of India, and one finds throughout this country an ever-increasing interest in it on the part of the better class of Indian leaders. It is to be deplored, however, that the number of those who are willing to translate this interest into practical work is still only a minute fraction of the educated classes of India. All Social Service Leagues complain of the lack of workers. It is not found difficult to collect funds for the work, but of those who give money only a very small proportion are prepared to give also their time to the work. Even the Bombay Social Service League, the premier league in the country, suffers from this lack of workers. We would like to see every Y.M.C.A. branch become a centre of active social service. There are undoubtedly difficulties, but there is no need why these should not be overcome with enthusiasm, wisdom and patience. We hope that the vision of its imperial value will do something to stimulate young men and women in increasing numbers to enlist in this great voluntary task of helping those who are less fortunate in the blessings of life. I should like to point out five ways in which social service helps on the progress of the Empire.

In the first place, it is the training centre for large numbers of disinterested workers. It is true that the Empire has need of those who, for their own livelihood, give their talents and strength to imperial tasks. In all countries many of these have shown themselves capable of rising to high altitudes of noble service for the common good. One's own highest good does not conflict with the good of one's country, provided that we work in the true spirit of service; and we would all acknowledge heartily the great debt of gratitude which the Empire owes to men in its service who have borne the heat and burden of the day in performing their regular tasks. But it is clear that the presence of such men in the service of the country does not in any measure do away with, or lessen, the need for others who will take up, from a purely disinterested motive, some of the burdens of society which it is not possible for the servants of the country to perform themselves. What the Empire needs is men with the spirit of service and trained in the habit of service.

The habit of service does not come easily to a man or woman. Perhaps it comes easier to women than to

men. It is not an easy thing for a child to learn that it should try to help others first. All parents know how difficult it is to teach children to give away to others something which they like very much, and how this habit needs training with the ordinary things from the very beginning. We see some children who are trained to give away some of their sweets to others, and this is a very good place to begin. It takes us some time to get into the way of seeing the opportunities of service which continually present themselves, and to take hold of them immediately. Unless we do this they are gone beyond recall. I remember an incident which was related to me by a Brahmin friend. He and others were walking along a street one day when a brass pot fell out of a bandy. At once they shouted to the bandy man to stop and get his pot. One young man, who was a member of a Helping Hand League, without any thought or noise, at once ran forward, and almost before the pot had touched the ground picked it up and put it into the cart. He had been trained into the habit of service, and so when the opportunity occurred he was ready at once, and his mind and muscles worked almost automatically. Social service trains men to do these things.

Men are trained, too, in methods of investigation and correct analysis of needs. We all know how much harm can be done by the untrained enthusiast. I remember a story, which appeared in the *Social Service Quarterly*, of a young man newly returned from England with an enthusiastic desire for service. He visited some of the Bombay chawls with a view to help the inmates. When he went the men were all away, and he went up to a woman who had a baby and began talking to it in rather a loud voice. The baby set up a howl and the mother, getting alarmed, at once cried out that the vaccinators had come, and the chawl was speedily emptied of all its occupants. It is a well-known fact that the temperance movement has suffered more from its enthusiastic but untrained advocates, than from all its opponents put together. Statements are made which have no real basis in fact, or which are put in such a way as to alienate those who occupy a middle position, and the whole movement suffers. Workers must be trained to investigate and to weigh the needs, before they can be trusted to undertake large service for their country. We need only point to Mr. Gokhale and to Mr. Gandhi to show how greatly the careful training of these men stood them in stead when they were called to perform imperial tasks.

Then, secondly, social service work creates organisations which are of immense value in times of stress and emergency. We have seen this in the present war in a wonderful way. The Red Cross is really a specialised form of social service, carried on by voluntary agency. The tremendous value of this organisation in war time is patent to all. The Y.M.C.A. is another example of this. The organisation was ready at the outbreak of war, and all that had to be done was to develop the *personnel*. There were men trained in working for the

soldiers, and these formed the nucleus of the magnificent organisation which has since grown up. The various forms of social service which are carried on in England provided a large number of trained workers ready at once to step into the openings which were made by the war. The munition workers' welfare work is an example of this. For years men and women had been trained in social service centres and schools and in practical work, so as to know the needs and the best methods of dealing with them. The St. John Ambulance had long been called upon on special occasions to help in dealing with casualties when great crowds of people came together. To come to India, the Bombay and other leagues have been able to find trained bands of workers to help in some of the great Indian festivals, and last year at Hardwar the workers of the Servants' of India Society were able to

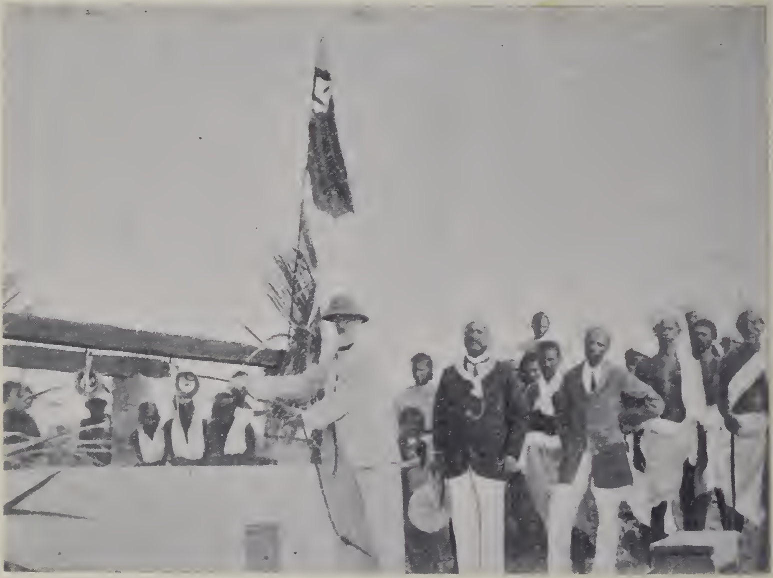
CHUCKLER CHILDREN IN A VILLAGE

avert a serious calamity by their calmness and resource. Such instances might be multiplied a hundredfold.

Then, thirdly, the elevation of depressed communities is recognised to-day to be a work of the highest imperial value. It has been said, "You can't keep another man in the ditch without finding yourself there one day." The existence of large communities in a condition of depravity and ignorance is a menace to the whole body politic. Social service in India has, from the very beginning, concerned itself with these, and has organised all kinds of work to help them. Perhaps this is one of the best things that social service has been able to effect in this country. Every member of these communities

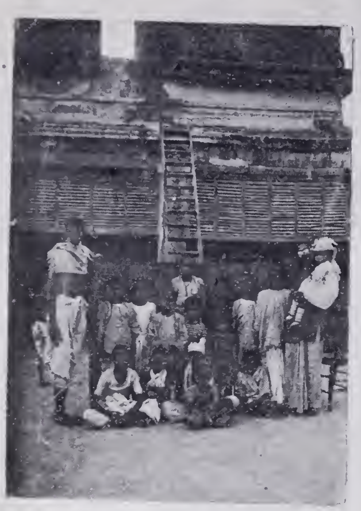
who is uplifted and transformed into a good citizen is a gain to the empire, just as a diseased limb made whole is a gain to the whole body. The work of the Salvation Army among the criminal tribes is one of the things which all must recognise as having high imperial value. At any rate, you have only to ask the one-time neighbours of these tribes or Government to find out. One cannot help asking, When will India have trained workers of her own to carry on such efforts? The Travancore Government has admitted that the work of the missions in uplifting the depressed classes in that State has meant very much for the progress of the State.

Fourthly, I should like to mention some instances of individual organizations which have unmistakably shown the great value of social service to the empire. There is that wonderful piece of work in London—Dr. Barnardo's Homes—



OPENING OF A WELL FOR PANCHAMAS FROM T. B. PANDIAN'S FUND

a real piece of voluntary social service carried on by voluntary agency to-day, as always. It has produced thousands of fine citizens from the gutter-snipes of London. Canada and Australia have been glad to welcome them as settlers to develop their country. As far as I know, there is only one institution of this kind in India. That is the Refuge in Calcutta. The motto of this institution is "Help for the Hopeless." It aims at helping those who are rejected by all other institutions. No one gains an admittance here who can find a place in any other institution. Incurables from the hospitals, mental defectives for whom nothing can be done, boys of criminal propensities who cannot be helped anywhere



VIEWS OF THE REFUGE, CALCUTTA

1. The Refuge Seminary Boys before Play
2. In the Female Ward
3. Seminary Boys and Their Teacher
4. Boys Leaving School
5. Inmates under a Pomegranate Tree in the Courtyard

else, the deformed, and, in fact, all who can find no shelter elsewhere, are taken in here and helped according to their need. There is no limitation of caste, sex or creed, and it is a wonderful thing that the founder has managed to evolve a form of religious service which offends no community. It was started in a simple way by an Indian Christian, who is still the head of it, and was carried on by him as a labour of love with the help of friends for many years. To-day it has been recognised by the Government of India, and has received aid from their Majesties, the King and Queen. It is now managed by a committee, which includes the leading citizens of Calcutta. One cannot but wonder why Bombay and Madras have not found someone with like-minded zeal and wisdom to start a similar organisation.

Another work of great value which is being undertaken to-day in South India by an Indian Christian landowner is that of providing wells for the outcastes. Mr. Pandian, of Tinnevelly, has already by his personal efforts succeeded in digging over 100 wells for those who before had to get their drinking water from dirty pools, or by the favour of others when the gardens were being watered, or in some cases by payment or by walking miles to some stream. This has meant not only cleaner and happier people, but also less cholera and other epidemics for the whole countryside.

I should also like to mention the social efforts towards baby saving and domestic culture undertaken by social service organisations throughout India. The good which has been done by the Seva Sadan, started by Mr. Malabari, cannot be calculated. There are also the efforts to promote agricultural credit societies, which the Servants of India Society and other bodies have taken up. All these mean something done for the whole country and for the empire. These men and women are servants of the empire in the highest and best sense.

Finally, the value of social service in promoting unity must be mentioned. In a country like India, broken up into so many castes, with so many creeds and so many divisions, this service is of the very highest value. Social service gives us a common platform upon which men and women of different classes and religions can meet and work together. The photograph shown here of the social service committee of Madura very well illustrates this. Here there are Britons, Americans and Indians, Brahmins and non-Brahmins, Hindus, Mussalmans and Christians, all united together in a common task. Men who come together for such things must develop the spirit of unity, and everything which develops that spirit in India is helping on the progress of this country. Among Indian social service leaders are Brahmins like Vidyasagar, Christians like Pandita Ramabai, Parsees like Malabari, all united to help the depressed and weak and to uplift the people.

What then shall we do? "Where there is no vision the people perish!" Let us get the vision of this large service for

India, and then let each one of us act according to our opportunity and our ability. Nothing less than action is needed. Mere admiration or meditation will have no effect

MADURA SOCIAL SERVICE COMMITTEE

here. Let everyone begin to act at once, and find some way of expressing this spirit of service.

"Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle and dare,
With love that seeks ever each burden to share,
With unflagging endeavour that stops not to ask
The length of the journey, the cost of the task,
Come, sons of the kingdom! Come, children of God!
And along the dark path by the world's anguish trod
Help lighten the load."

H. A. POPLEY.

CO-ORDINATED SOCIAL SERVICE

BY co-ordinated social service we understand an effort to raise a whole area or district by improving the conditions of the people in every possible way. Opposed to this would be the single effort for a particular class of people, *e.g.*, a co-operative society for jutkawallas or a school started without any supporting work. The idea is expressed thus in a resolution adopted by the Conference on Social Welfare, held in Madras early in 1917:—

" In social work, efforts should be directed towards the treatment of the individual in his environment as part of a family and so of a community. The conference, therefore, recommend that the work of social service leagues be organized on the method of co-ordinated social service, according to which all forms of social service, such as temperance, cooperation, education and sanitation are carried on in combination under the same organization."

In starting work on these lines we must first be sure of having workers who will devote at least one hour a week to serious work amongst the people. When we have found three or four people whom we can absolutely depend upon, we may then choose a suitable district. It is well to begin with a " cheri " containing from 50 to 100 houses. We get to know the people well and find out what are their troubles: we shall almost certainly find that they are very ignorant, dirty, deep in debt and drunken. What weighs most heavily upon them is their indebtedness; they have debts to the sowcar, sometimes inherited from a father or grandfather, on which they are paying interest of one or two annas in the rupee, *i.e.*, 75 or 150 per cent.; although the payments are not actually made in full, the sowcar has his heavy hand on them, and seizes every spare coin which comes into their possession. Fortunately there is a remedy for this sad state of things—the Co-operative Movement. If we start a co-operative credit society for the people, in two years, or three, they should be free from the main burden of their debt.

What are the conditions necessary for successful cooperative societies?

1. The people must know each other and trust each other.
2. They must be permanently fixed in the place and not liable to go away.
3. They must be regularly employed, and able to spare something every month over and above what they spend on food.
4. The workers who undertake to help them must be willing to spend at least one hour a week in watching over and guiding them.

If these conditions are fulfilled, we may begin to explain to the people the principles of co-operation. It is wise not to go too much into detail at first, but simply to explain to them that when they are all responsible for one another's debts they will be able to borrow at a lower rate of interest than if each man borrows separately. It should also be made quite clear to them that, although they may borrow money at first to repay the debts to the sowcar, they must aim at building up their own capital from their own money.

Experience shows that it is best to fix the shares at Rs. 10 each, and allow these to be paid up in instalments of four annas a month. A man should not be allowed to take more than five shares, and the amount which he can borrow on each share should be restricted. In some societies the people wish it to be Rs. 30 per share, in others Rs. 50, and so on. There are a large number of rules, and workers should study these very carefully themselves. The Registrar of Co-operative Societies will send a model copy if asked to do so.

When several explanatory lessons have been given to the people, the Assistant Registrar may be invited to meet them and to register the society. From the beginning the workers must explain to the people that the responsibility is their own, that the society is theirs, and that the workers are only helping them from outside; and this attitude must be maintained all along. A well-managed society is a splendid education in self-government, and we have the satisfaction of seeing the people improve month by month under its influence.

The second great evil that we find is dirt, and it will take time to explain to the people that their health will improve if they are cleaner. In a town the workers should see that there are dust bins in the area selected, and that the people put their rubbish into them and not outside; but in the country the people should be persuaded to dig pits and fill them with rubbish, covering it over with earth when the pits are full. In this sort of work we shall have our reward when the people some day tell us that they are getting much less fever in the village now.

A much more difficult evil to fight against is drink. From the very first all workers should begin to speak to the people about it, and urge them to give it up; they will probably deny that they drink at all, and it is only by going at six o'clock in the evening and finding them under the influence of liquor that one can make them confess to it! As soon as they recognise you as a friend they will try to please you, and you will find that in time even this horrible evil of drunkenness can be eradicated.

Ignorance is one of the most obvious social evils in India, and young workers often long to start a school at an early date. But we must remember that the school will do ten times as much good if it is started at the instance of the people themselves. We should try, therefore, to make them desire a school before starting one, and it is not good to press it

upon the people if they are half-hearted about it. They should be made to understand that if they get out of debt and stop drinking they can easily pay for a teacher out of the money saved. The people will take far more interest in a school started in this way, and they are more likely to send their children regularly than they are if you start a school for them and then press them to make use of it.

If any readers of this paper wish to have more information on the method of *Co-ordinated Social Service* they may apply to Mrs. Whitehead, Bishop's House, Teynampet, Madras; or S. Dandapani Aiyer, Esq., Hon. Sec., Social Service League, Brodie's Road, Mylapore, Madras; from whom reports of the Madras Social Service League may be obtained. Either of these would also be glad to have reports of work carried on in other places.

ISABEL WHITEHEAD.

the evil. In the Carlisle area, for example, where there are very important munition works, the Board has closed the liquor shops on Sundays and prohibited the sale of spirits on Saturdays. It has also abolished grocers' licences and stopped the advertising of alcoholic liquors.

Here in India there are hopeful movements towards prohibition in the Punjab, Burma, Bhopal and the State of Mysore. The principle has been admitted in the prohibition of cocaine, but much has to be done in the way of educating public opinion before we can secure the prohibition throughout the country of that still more dangerous drug, alcohol. We appeal to the members of the Young Men's Christian Associations of India to take an active part in this propaganda work. We assume that they are total abstainers themselves, for it is incredible at this time of day that anyone should be a member of a Y.M.C.A. and not be a total abstainer. There is urgent need for united effort everywhere to gain adherents to the temperance cause, by holding meetings, circulating temperance literature and personal influence. Among recent books on the subject we would recommend the following:—

Dr. W. C. Sullivan: *Alcoholism.*
Dr. T. N. Kelynack: *The Drink Problem of To-day.*
Sir Victor Horsley and Dr. Mary Sturge: *Alcohol and the Human Body.*

Also the following pamphlets:—

A. W. Richardson: *The Nation and Alcohol.*
Hughes and Mottram: *The Beverage Poison of Alcohol.*
Saleeby: *Alcohol and Commercial Efficiency.*

A. Moffat.

A DAY OFF WITH THE TROOPS IN CAIRO

IN the centre of Cairo, between the old Arabian city and the new town, built in European style within the last fifty years, is the Esbekia Garden, a beautiful public park of twenty acres. Here one finds real grass, which is so hard to grow under Egypt's burning sun, and a variety of rare and beautiful trees and shrubs—the spreading banyan, the tall Australian eucalyptus, the stately royal palm; the gorgeous golden mohur covered in its season with great clusters of flame-like flowers, the climbing bougainvillea making tree trunk and trellis a blurr of vivid magenta. Here, too, one finds great beds of geraniums, scarlet and pink; oleanders, pink and white; red hibiscus, and roses of all varieties, producing a riot of colour only possible to obtain under tropical skies.

In this garden for many years there has been a skating rink and open-air theatre combined, and a cafe connected with them. When in the summer of 1915 the Young Men's Christian Association and the Australian Red Cross united forces to

AN ORDINARY DAY IN ESBBKIA GARDENS

counteract the evils of the red light district, just back of this garden, they determined, if possible, to secure this rink for the purpose. A three months' experiment was decided upon, the Red Cross supplying the money and the Y.M.C.A. the management. Through the interest of prominent Government officials the coveted place was granted, and in August, 1915, the centre was opened for British soldiers. So successful was the venture from the start that in a few months a large additional area was enclosed. Here men can read, write, play games, have a cup of tea, sandwiches and cake under the

beautiful trees. Here every evening some attraction is found—moving pictures, concerts, lectures, sketches, and each evening several hundred soldiers eagerly await whatever entertainment is announced. Soon the cafe was so efficiently run that the centre became self-supporting. The excellence of the food obtainable here is famous "throughout the land." The centre is unique among all centres in the various countries, because its activities are carried on in the open air during the whole year.

When, therefore, the High Commissioner of Egypt was invited to visit this centre and fixed May 12th for doing so, it was decided to entertain all the convalescents in Cairo in honour of the occasion. Through the kindness of the officials in charge, the entire garden was placed at our disposal for the day, all civilians being excluded. At 2.30 the men began to arrive by motor ambulance and extra trains and trams, and by 3.30 three thousand men from eight different hospitals and convalescent homes were enjoying the various sports and amusements arranged by the committee in charge—Mr. Johnson, Mr. Shapley and Mr. Gillies. Fortunately, the day was a perfect one, cool and cloudless. While "weather permitting" enters less, perhaps, in Egypt into one's calculations than in most countries, still at this season one expects heat and fears a khamsein—the furnace-like desert wind which blows often for three days at a time.

The sight was a unique one and a pathetic one as well. The lame, the halt and the blind were there, men nearly ready for duty again and men just able to be out. For a few hours their hardships and sufferings, the dullness, monotony and loneliness of their lives were forgotten, and they revelled in the pleasures and beauty of the immediate present. Some raced back and forth on donkeys, yelling with delight, others entered into the sack and three-legged races with tremendous zest. Those not so strong tried the cocoanut shies and "Aunt Sally," while many just lay down in the green pastures and felt that goodness and mercy were surrounding them, at least for these few hours.

There were two centres for serving tea: one at the regular canteen where 1,000 were served, and the other at the bandstand where 2,000 were seated at tables, covered with white cloths and decorated with plants. The tea arrangements were in the hands of a committee of four ladies. Each table was set to accommodate fifty men, and was served by two ladies. In all, about 125 ladies, some of the most prominent in Cairo among them, helped with the tea. The Anzac Hostel furnished the refreshments, which included bread and butter, cake, and as much tea as the men could drink. From the following figures an idea can be formed of the tremendous preparation necessary for the event. I may say that numbers of ladies were busy all the morning buttering bread.

17,600 cakes were used.
13,400 slices of buttered bread.

53 pounds of dry tea.
242 pounds of sugar.
212 pounds of butter.

Bread and butter and cakes were placed upon the various tables, and cups filled with tea for a start, when at 4.30 the signal was given to the men to be seated. They swarmed from the four corners of the garden like bees to a hive, and in less than three-quarters of an hour the "cupboard was bare," and they were ready for the next item on the programme. It was a concert by the Lena Ashwell Y.M.C.A. Concert Party. In an incredibly short space of time the tables were taken down, chairs placed, and 3,000 men were enjoying and applauding the various items given by this popular party.

About 5 o'clock the High Commissioner and Lady Wingate arrived, together with the Commander-in-Chief of all the forces in Egypt and some of the staff officers. They were met at the gate by Mr. Jessop, the general secretary, and some of the members of the Army Work Committee, and escorted by them to the band-stand, where they enjoyed the concert and the evident delight of the men. At the close the High Commissioner in a few words spoke of the great pleasure it had given Lady Wingate and himself to be present and see the excellent arrangements made for the benefit of the convalescents. He thanked the Lena Ashwell Y.M.C.A. Concert Party, the Fray Bentos Concert Party and the Welsh Band for their excellent assistance. Sir Reginald referred in glowing terms to the work of the Y.M.C.A. with the troops in Egypt, and expressed his warmest congratulations to Mr. Jessop and the other workers for the great success of their work.

Several times three rousing cheers went up from those 3,000 throats, in which the Y.M.C.A. was not forgotten.

At 6.30 the convalescents from each hospital were lined up and marched out of the gate nearest to their "line of communication." The transportation facilities were perfect and carried out without a hitch. Indeed, the entire afternoon was voted a tremendous success.

No sooner had the last convalescent left the garden than a long procession of khaki-clad figures from the barracks and surrounding camps filed in, for the evening was given over to well soldiers. The gardens were brilliant with hundreds of electric lights, stretched across poles put up for the occasion and from tree to tree. The atmosphere was that of a great festival, which strongly appealed to the men and which they thoroughly enjoyed. Donkey races were again popular. Aunt Sally and the cocoanut shy enclosures were besieged with men, five and six deep, patiently awaiting a turn. A concert was given to these men by the Lena Ashwell Y.M.C.A. Party and also by the Fray Bentos, another popular group of entertainers. At 10.30 the torchlight tattoo came off, and so closed a day which was filled with good things for both sick and well, and which will linger in the memories of those present as long as they live.

It has been found that one of the best ways in which convalescents can be helped is to give them outings. For some months the Red Cross have provided outings every day on a small scale. Nothing so large as this has, however, before been undertaken. Men in hospitals are well treated in every way and recover up to a certain point, when their progress in many cases comes to a standstill. This has been recognised by their medical officers, who, believing that it was due to the monotony of their lives and lack of incentive, approached the Y.M.C.A. with regard to beginning physical work in the convalescent homes. This has been done with marked beneficial results. In a different way these outings meet the same need. As one man said to me yesterday: "Thinking about them beforehand gives us interest, and thinking about them afterwards freshens us up. We eat better and we sleep better."

I am sure that everyone in any way responsible for this big Esbekia fête realised that "it is better to give than to receive." I don't know any investment of time, strength and money that gives more satisfying returns than work among

WITHIN SIGHT OF THE PYRAMIDS

soldiers. It is the testimony of all our workers. The *cameraderie* of soldier life seems to develop unselfishness and appreciation. Donald Hankey expresses this thought finely in his unusual book, *A Student in Arms:* "We who have served in the ranks of the first hundred thousand will want to remember more than the ingloriousness of war. We shall want to remember how adversity made men unselfish, and pain found them tender, and loyalty made them heroic. The fighting man is a very ordinary person; that's granted, but he has shown that the ordinary person can rise to unexpected heights of generosity and self-sacrifice."

The British Tommy has been called inarticulate. Perhaps he is—until sympathy and understanding call forth appreciation. As I write this a picture of the early days of the war is recalled. We had invited some of the East Lancashires to tea in our home. Tea and bread and butter and jam had disappeared at an alarming rate—to our servant at any rate. After the boys were satisfied they drew their chairs about our little grate fire, which was blazing cheerfully. They talked to me and to each other. Suddenly one of them who was gazing into the flame said, more to himself than to anyone else, "This is just like 'ome." A little touch of home is what they all long for. Our fête supplied that for a few hours. On the grass under the trees each man for the time was transported to his own land. Tender memories were stirred. He felt that someone cared even in Egypt, and went away a better man and a fitter soldier.

Mrs. William Jessop.

EDITORIALS

We deeply regret to announce the death, on Association "active service," of Mr. T. Harvey Clark, in Mesopotamia, early in September. Over a year ago Mr. Clark came to India with the group of young American college students recruited by Mr. Carter, and served for several months in Poona and for a few weeks at headquarters in Calcutta. He went to Mesopotamia early in the hot season and had been quite well until late in August, when he was attacked by malarial fever. After some days in the hospital, during which he seemed to be improving, he suffered a sudden heat stroke, from which he could not rally. His is the first break, through death, of the ranks of our Army staff.

Mr. Clark was the son of the Reverend and Mrs. Joseph Clark, missionaries of the American Baptist Church in Congo Free State. He took his B.A. degree in 1914 at the University of Michigan, and had finished two years of Theological study in the University of Chicago when he answered the call for Army Y.M.C.A. secretaries in the East. His work here was uniformly well done, and his friendship was a genuine privilege. We would extend to his parents, who because of their long absences in Africa during his boyhood and young manhood had sacrificed much in their separation from him, our sincerest sympathy, with our gratitude for the service he has so well rendered.

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Many of our readers will have noticed in the daily papers the announcement that Sir Arthur K. Yapp, K.B.E., general secretary of the English National Council, to whose efficiency and generalship is largely due the tremendous work done since the beginning of the war by the British Associations, has been appointed Director of Food Economy. We have not yet heard what arrangements are being made to care for Sir Arthur's Association responsibilities.

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We heartily congratulate Mr. Appadurai Aaron, B.A., secretary of the City Branch, Jubbulpore, on the winning of the Leonard Essay Prize, established by our good friend, Professor George Hare Leonard, and open to all Indian secretaries of not more than four years' experience in the secretaryship. The subject of the essay was "The Cultivation of the Religious Life of the Association Secretary." The prize is books to the value of Rs. 50.

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There has been some confusion in the minds of a few secretaries as to who are entitled to membership in the Secretarial Assurance Alliance. At the Matheran Conference

the Managing Committee was asked to decide upon this question. The Committee rules that all men giving their entire time to the work of the Y.M.C.A. and who are on the approved list of the National Council are eligible to membership. This, however, does not include men on probation, as in no case is it certain that a man will be taken on the staff permanently. It would thus be unfair to accept his membership fee before his confirmation by the National Council. It does, however, include all short service men who are working under the direction of the National Council. Under section three of the bye-laws they automatically lose their membership in the Alliance when their service with the National Council is terminated.

Thirty-two applications have thus far been received.

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Both in the Young Men's and Young Women's Christian Associations there has recently been great progress in the work done for the younger members—the boys and girls between the ages of twelve and eighteen. For these earlier years are the strategic time to win young people, and give them the highest ideals of character and service.

In the current number of the *Women's International Quarterly* there is a most interesting symposium on "Girls' Work in the Young Women's Christian Association," including reports from Great Britain, Italy, South Africa, United States, Canada, Australasia and India.

In all these countries special workers have been detailed to study the needs of the "teen-age" girls, and it is interesting to note how similar are the methods adopted in the different countries.

The club idea in varying form, such as the Girl Guide Movement, seems to be adaptable to the needs and conditions of girls of all lands, and the enthusiasm of the members and the excellent results are most gratifying.

It is pertinent to ask ourselves whether the Young Men's Christian Association is finding and using to a sufficient extent similar opportunities for work with boys here in India.

M. F. K.

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More than a fortnight before this number is issued, each Association should have received copies of the announcement of, and call to, the Annual Week of Prayer, promulgated by the World's Committee on behalf of the World's Alliance of Young Men's Christian Associations. Never more than to-day has the sheer bulk of the work done by the Association throughout the world been more impressive or more effective. We believe that a great part of the success is due to the countless prayers offered for the Association, by members, friends, and by the directing forces of the movement. Wherefore, it is not to a new activity that we are called for this week of November 11th to 17th.

But we also believe that many of the unseen and neglected and spoiled opportunities owe their failure to our lack of the atmosphere of prayer in our lives; spiritual helplessness and blindness. Wherefore, let us make this Week of Prayer, while not a new thing, a renewing agency by which our intercession, united with that of other Association members throughout the world, may, under God, lead us all on to deeper and more lasting accomplishments.

The secret of a successful series of meetings, humanly speaking, lies in careful and united planning. Arrangements should be made early and with completeness. The entire staff should unite in carrying through these plans, and not merely leave them to one department. And it is particularly to be remembered that this is a week of Prayer, and not of Addresses about Prayer!

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Our contributors this month are as follows:

G. P. Bryce is general secretary of the Madura Association.

The Rev. H. A. Popley is convener of the Evangelistic Campaign Committee of the Madras Representative Council of Missions.

Mrs. Whitehead, wife of the Bishop of Madras, is well known throughout South India for her interest in all matters relating to social service and allied subjects.

Thomas Sitther is associate general secretary of the Association in Madras.

A. Moffat is Professor of Physics in the Madras Christian College.

Mrs. Wm. Jessop is the wife of a former secretary in Calcutta, now General Secretary in Egypt.

W. S. Urquhart, D.Phil., is Professor of Philosophy in the Scottish Churches College, Calcutta.

ARMY DEPARTMENT

IN INDIA

Colombo

At the invitation of Mr. H. L. DeMel, J.P., and a Director of the Colombo Association, a party of 100 sailors were entertained early in September at "Elsmere," about three miles from Colombo. Shortly before four p.m. the bluejackets assembled at the Army Y.M.C.A., where a number of motor cars were waiting to convey them to the bungalow. On arrival the guests were received by Mr. and Mrs. DeMel, who at once made every "tar" feel quite at home. Sandwiches, cakes, home-made sweets, etc., were daintly served by Sinhalese ladies in national costume. An open-air concert, consisting of Sinhalese music and talent was a unique novelty for all, after which came an exhibition of sword-dancing, fencing and single-stick. The police band played appropriate music throughout the afternoon. Not the least

SAILORS AT THE HOME OF H. L. DEMEL, ESQ., COLOMBO

interesting event was a practical demonstration of rubber tapping and an explanation of the various processes of rubber manufacture. Plumbago in its different stages was also of interest to the sailors. After a group photograph was taken the men adjourned to the bungalow, where fruit salad and ices were served, after which all joined in singing popular songs. Before the sailors departed one car was loaded with plantains, king cocoanuts and oranges, for the men to take on board. As the cars left three cheers were given for Mr. and Mrs. DeMel. The Army secretary co-operated with Mr. DeMel in arranging the function, and the invitation was issued through the Army Y.M.C.A.

With the month of October the work among the troops in the Murree Hills was brought to a close, and the secretaries, Messrs. Atkins, Fowler, Haynes, Meloy, and Warner have been assigned to other duties. The season's activities have been carried through efficiently and have served a large number of troops, most of whom, we hope, will be so stationed during the cold season as to permit of their continued acquaintance with the Y.M.C.A. in one or another of the cantonments in the plains.

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The month of September at the Cooperage has been a busy one. The greatest need of a Y.M.C.A. Hut is men. We have men in large numbers, and men of the right type. In all our activities the spirit of co-operation shown by the men

KHANSPUR TENTS CROWDED OUT

has been remarkable; friends have been made by the hundred, and many an hour has been spent in talking over the doings in the old land.

Our programme for the month has been varied and along the lines of our famous triangle—Spirit, Mind and Body (Luke 2: 5).

Thirteen cinemas, four concerts, four socials, five song services, six discussion classes and four lectures have been held. All of these were well attended, and on cinema and concert nights, not only the hall itself but even the verandah was packed to its limit.

The discussions were well attended. We have just finished studying Fosdick's *Manhood of the Master*, and the points brought out have been extremely helpful to all.

Our song services, judging by numbers, have not been well attended. The men prefer to visit the churches of their respective denominations on Sunday evenings, and while we

would be glad to have them with us we are also glad to see that the neighbouring churches are alive to the situation and are doing their utmost to interest the men.

The cinemas are enjoyed by all, even more so when Gordon is at the piano, playing those old favourites. Our selection of song slides is limited, and some new slides would be greatly appreciated.

The lectures were, to say the least, "good," and we are greatly indebted to our friends Mr. Mongini, who lectured on "Italy"; and Rev. Mr. Parker, who spoke of "Three Phases of Religious Life from the Standpoint of a Rajah, a Scholar and a Cook."

The socials are a great source of enjoyment to all, especially when the ladies of the Y.W.C.A. are present. The indoor sports social was a great success, and while the prizes were small the competition was keen. "The Standing Broad Grin" caused a great deal of laughter, and the team from the Ceylon Sanitation Corps won from the Navy by a combined grin of thirty-eight inches, which is "some grin" for eight men.

For our concerts we have been greatly helped by Bombardier Woods, who organised two of them, both being first-rate. We hope to hear from his party again. Our other two concerts were scratch concerts, and here again the men showed a good spirit by volunteering for the turns.

Our scenery and stage decoration has been completed by W. Hudson, of the "Fox," and the appearance of the stage in general has been greatly improved. While the honour in this case falls to the Navy, we appreciate the work of the men of the Army—Lee, Beer & Co.—who decorated the bar.

Last, but not least, is the new equipment purchased for the bar. White tablecloths have replaced the unsightly oil-cloth covers. The cruet has won a victory over the familiar sauce bottle and salt jar. The old cutlery has vacated in favour of the new, and now that the new crockery has arrived it is possible to secure a cup with a handle attached—quite a curio in these times.

It is quite in order to say a word regarding the installation of the ticket system in the bar. While it means more trouble for the men, it also means a better control over the receipts. We thank the men for their co-operation in this matter, and feel that this system has established itself.

Next month even greater things are expected, and it is the desire of all concerned to make everything as pleasing and comfortable for the men as possible.—W. H. S., in *Bombay Young Men*.

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WITH THE EXPEDITIONARY FORCES

A letter from East Africa: "During the past few months of inactivity, owing to the monsoon, we have had a fine opportunity to develop our work, and I am very proud of the progress made. At Dar-es-Salaam, the headquarters and base,

we have seven Branches for British, Indian and African troops. The other Branches are scattered between Mogathi, ten miles north of Nairobi, and Lindi, near the Portuguese border. On the map it looks big enough for a missionary bishop's diocese.

One of the most encouraging features of the work has been the development among African troops and porters. There are more than twenty native regiments raised in this country, and others from Somaliland, Nigeria, the Gold Coast and Abyssinia. You can imagine the problems related to the mobilization of so large a number of negroes, many of whom are raw savages receiving their first impressions of civilization (if training a savage to modern war can be called civilization). In the various training depôts and native camps we have several American coloured secretaries bringing Christian personality and service to these troops. The leader of them is Max Yergan, a graduate of one of the southern colleges, and a splendid type of man. He has made many friends for the

CONCERT AT Y.M.C.A. HALL, DAR-ES-SALAAM, ATTENDED BY COMMANDER-IN-CHIEF (IN CENTRE OF PICTURE)

Association and the coloured troops. When a cable came recently from the New York office, asking whether headquarters would approve of additional coloured secretaries being sent, we were able to get the Commander-in-Chief to send a cabled reply that he would be "grateful" if they came. Think of it!! A Dutch General cabling for Christian coloured men to do Christian work among negroes. Several of our camps are along the route taken by David Livingstone towards the Great Lakes. If the great explorer could speak, we wonder what he would have to say. East Africa can never be the same again, and the Association may be called upon to do something in the reconstruction after the war.

Our grocery business continues to boom. The takings average nearly Rs. 200,000 per month. We now have a very complete system, and management is altogether a much simpler matter than it was during the scramble of the first few months. We have a capable staff of accountants, storemen, salesmen, and, excepting for the difficulty in getting supplies because of the restricted and irregular shipping, everything is running smoothly. The institutional side of the work, of course, continues to be very popular. I have just completed a deal with a moving-picture firm for the supply of the highest grade films. Our show at Dar-es-Salaam is patronised by everyone. As the entertainments are free and there is a change of films every night there is never any difficulty in getting a crowd. Occasionally special shows are given for officers and sisters, and on these occasions all the brains of East Africa are concentrated on our pictures. I am afraid we have sometimes insulted their intelligence by showing them inferior pictures of the vampire type, but they surely do enjoy Charlie Chaplin and his stunts. At a recent concert for officers there were seven Generals present.

Our staff has not escaped the ravages of sickness. I have seen others come and go, until, with the single exception of an Indian clerk, I am the only one remaining of the original staff. Unfortunately, two salesmen died last week, one from heart failure and the other from complications following malaria. There are almost always several in hospital, and the average service of the men who have been here is about six months.

I think I wrote previously regarding the wonderful game country to be seen from the railway in East Africa. All kinds of deer, buffalo, zebra, wild pig, ostriches, etc., gather along the line, which passes through the game reserves. Recently I was delighted to see a large herd of giraffe—the first time I have seen them in their wild state. I have also written you that I usually make the trip between Nairobi and Limoru by motor bike. This takes about one and a half hours on my Douglas, and when the roads are good is very much more enjoyable than the roundabout railway journey and the four-mile tramp from the station afterwards. A few days ago I almost ran over a large snake curled up in the road, as I biked up here, and later a beautiful cheetah bounded out in front of me, to disappear into the jungle a little farther on. If I remember correctly, I did a special spurt past that particular spot.

The big game hunters, of course, tell of stirring adventures in the jungle, but most other people can tell of adventures with smaller, but equally ferocious, animals. A few days ago a blister came up on the ball of may foot, which I thought was caused by a new pair of tennis shoes. Remembering what I had heard of the exploits of the famous "jigger flea," I showed it to the boy, who quickly pronounced it "dodo." He obtained a needle and proceeded to dig the little animal out. He seemed to be making no headway, so another and

older servant was called in to give expert opinion. He declared it to be a big one, "kubwa sana," and the operation was continued. Finally a white round object, something like a pea in appearance and size, was dug out. It seems that an egg is laid in the crack of the skin. This egg quickly becomes a grandmother many times over, and unless the "jigger flea" (which is really many times a flea) is withdrawn before it bursts, permanent injury may result. A small ant—bright crimson in colour—seems to have a special liking for me. I object to him more than to other unauthorised residents of my bunk, which occasionally appear, because I usually find him beneath my cholera belt. Perhaps the most objectionable of all creeping things in this country is the "stink ant." His scientific name is probably much more polite than this, but could not possibly describe him more accurately. Woe to the man who kills him in his tent. Imagine a sewer, a glue factory, and the worst part of an Indian bazaar together. He acts like the skunk on the approach of an enemy. The "stink-ant" always reminds one of certain individuals of uncertain temper, who are treated with more deference and respect than they are entitled to. It is not necessary to kill a "stink-ant" in order to get him to do his little stunt. One has only to step near him or agitate him in some way to get sufficient reason to hurry away.

I find that I miss the strenuous exercise I was accustomed to in India. Latterly we have been playing basket-ball at Dar-es-Salaam on an unused tennis court. Two days were set aside for officers, and you would like to see the attempts some of them made at the game. In one match we had a colonel, a naval commander, two staff officers, a paymaster and a chaplain taking part, with Tommies filling up the other places on the teams. I felt very much flattered recently when a brigadier-general, who someway heard of my physical work in Bangalore, asked me to prescribe morning exercises for him.

Now I am afraid I may have given the impression that we have a particularly bad time in East Africa. Some of the conditions may seem dismal, but it is astonishing how soon one can get used to them. Only yesterday a secretary, who has been troubled greatly by rats, wrote to me to the effect that he had lost his objections to them. Now, when he woke in the mornings to find the rats making a racecourse of his bunk, he was rather amused at their antics. At Dar-es-Salaam, which is so unhealthy, we have sailing on the harbour, beautifully clear moonlight nights, bathing on the sea-front, motor rides to the country, and all the interests and privileges connected with the Association's place in the life of the troops.

Since writing the foregoing, I have received a cable from one of the secretaries, stating that he has opened a Branch at ——, on the Rufigi River. This is the 37th Branch opened since we came to this country, 23 of which are open to-day. This place is the "front of the front," and more than 120 miles from the railway, so that Thompson has done excellently in arrang-

ing transport to this remote point. We had a Branch on this same route 53 miles beyond the railway, and were getting a lift of three tons weekly by motor transport. Transport has been a tremendous problem, and greatly hampered our access to the men who needed us most at the firing line. Last month two of our places were under shell fire. Some of our secretaries could write of some interesting experiences which are denied those of us who are compelled to spend most of the time at Head Office.

In these days there are processes at work for the Kingdom of God which possibly have not been interpreted. It is certain that the upheaval caused by the campaign in East Africa has created opportunities for Christian work hitherto non-existent. Recruits for native regiments come from savage-dom within reach of the Christian worker in camp. Officers and men who have had no interest in mission work invite the Christian secretary to come to their native askaris and porters. Indian, Arab, Dutch, West Indian, Colonial, English, are serving with black troops in the fight for a world peace. Race prejudices are being broken down; men are getting a larger outlook; it is the privilege of the secretary to interpret the message of the Great Master. C. R. W.

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One of the Indian secretaries, recently returned from Mesopotamia, writes as follows regarding the opportunity for Indian Christian young men in the Association work there:—

"These days the educated section of our Indian Christian community is, and rightly too, aspiring for a greater share in the Indian national life and activities. For the present war we have contributed a few fighting companies, which are not, however, drawn from the educated class. Here in the Y.M.C.A. field service is a unique opportunity for our educated Christians to render a signal and romantic service to our country, which we and we only could do, and to show to the rest of India that we are not slow to recognize our duty to our country and accomplish it faithfully.

A SMALL MAT HUT IN MESOPOTAMIA

"The secretary, as a rule, is left to himself in the camp where he works. In some station there may not be any British secretary at all, who might sometimes have acted as a buffer against any military knocks. Some things essential for the work cannot be bought in the Arab bazaar, even if there happens to be one in the place; but they could be got from the military authorities for the asking—but judicious and tactful asking. And if we, Indian secretaries, could be sent out to open and carry on new centres of work entirely on our own, as is often the case with British secretaries, and as it should be with us for the sake of greater efficiency in the Indian work, it certainly follows that we must provide a high type of men.

"Then, again, the service for the sepoys is unlimited in its variety, depending on the fertility of the secretary's imagination in inventing fresh ways and means of amusing and benefiting the men. The secretary creates his own work, and there is plenty of scope for doing things of permanent educational value to the men, *e.g.*, lectures, essay-writing competitions, classes, etc., and for inspiring a spirit of social service among *some* educated clerks at least. All this needs the right kind of secretary.

"One word of warning. The new secretary may not find it all plain sailing. He may sometimes have to do things, or go to stations, which may not be quite to his liking. The degree of cordiality among the Indian secretaries, or among British secretaries, or between the Indians and the British secretaries, may sometimes fall below his ideal. His business relationship with the Association may occasionally be strained. If he happens to have anything to do with British work, the insulting addresses of any ill-mannered British Tommy may be galling to him, and so on. These may sometimes become even serious, though not altogether incapable of being set right. But there are more vital and permanent issues at stake, which demand the careful consideration of all loyal, educated Indian Christians.

"To sum up, then, the service that the Army Y.M.C.A. is doing for our Indian troops in Mesopotamia is a necessary and "most useful work." For this service we have the call from the beds of pain and suffering in the hospitals on the hot deserts of Mesopotamia; the call of the monotonous and tiring military life of our sepoys on whose blood educated India will eventually base her claim for a greater share in her government; the call of duty and loyalty to our country in her hour of distress; and, above all, the call of Him who is saying to us from across the Persian Gulf, 'I am thirsty, give me drink; I am a stranger, take me in; I am sick, visit me; I am in prison, come unto me.'

"If we, Indian Christians, do not go, there is none else to go.

"The call is urgent; the war is on; now or never is the time."

S. P. R.

In the Baghdad Area

1. At the Advanced Base: Canteen, Cook-house, Recreation Marquee and Library Marquee.
2. Association Building at Kanada.
3. Corner of Rear Court-yard, Central Y.M.C.A., Baghdad.
4. Recreation Marquee: Secretaries Weston and Gooneratne.
5. Library Marquee: the interior is dug out and the dirt used to make a wall to keep out the hot winds.

In the Baghdad Area

"In May the Army settled down for the summer, and gave us the opportunity to open up in several camps beyond Baghdad. The whole Lloyd Unit was lifted from Shaik Saad to Advanced Base, five miles below the city. Other Centres were opened at Baguba, 40 miles up the Diala River at Shaldari, five miles north of Baghdad; at Sindiyeh, 50 miles up the Tigris; and at Feluja, 40 miles west on the Euphrates. The other obvious place where we should have started work then was Samara, the British "furthest north." But when we had a man available there was no transport, and when transport became available, sickness had robbed us of our man. So until this week Samara has had to do without a Y.M.C.A.

Baghdad (Central).—We have a large building with some thirty rooms. The building was formerly the British consulate, later a hotel, and during the war a Red Crescent hospital. Weir Stewart, who opened this place, has made it the Princeton Centre. The building serves all troops billeted in Baghdad, including S. & T. staff, hospital staffs, works and workshop companies and garrison troops, as well as many transient members of the force. It has been possible to add a number of material comforts which have been out of the question in our camp work. We have our own soda-water factory, sweets factory and bakery on the premises. In the present sad state of Y.M.C.A. stores these are the only things that keep the canteen from decay and dissolution. In addition to canteen, recreation and library rooms for the troops, a tea-room for officers has been installed, and a number of rooms set aside for officers and men who are transient in the city. To judge by the number who use the facilities offered, one would think that about every member of the garrison made a daily visit to the Y.M.C.A. Moore, in charge of all work in the area, makes his headquarters here, and it serves as the distributing point to all other centres.

The Madras Unit is situated three miles down-stream, and is under the charge of D. B. Watt, a Princeton graduate. Watt runs two places, one in a good house on the river front, the other about a mile back on the edge of the desert and in the centre of a really tremendous camp. The latter place is under canvas, and provided with canteen tent, library tent, and outdoor stage. One is not permitted to say just what troops this centre serves, but I am sure Lord Pentland would not feel his money mis-spent if he could, for instance, see a concert in progress with an audience of 2,000 men, with palms for a background to the stage and all outdoors for an auditorium. It keeps Watt a busy man to make both places go, but he is "on the job."

At Advanced Base, the Lloyd Unit reaches far more different men than any centre in the Baghdad area. It is the "port" of Baghdad, where all new drafts disembark and men on leave depart. Many thousands of men pass every month through the Rest Camp, beside which the Y.M. is situated. This centre is under canvas at present—it takes six tents and

two marquees to cover it. Weston, of Harvard, is in charge, and with his artist's eye has laid out a most attractive place in his palm grove. I do not know that you can visualize the kind of thing that happens here regularly, a tea line 50 yards long, an attractive dug-out tent crowded with men writing home, a marquee filled with the gay and sociable, a crowd of 3,000 at a concert, or a quiet and serious meeting on Sunday evening. The Lloyd Unit catches men just when they need this sort of thing most, dumped off a river steamer into an over-crowded, mis-named Rest Camp, scorching under the temperature of hell-fire. Many of them are lost, lonesome and simply "fed up." A friend and a pleasant resort at such a time are the first needs. This is what the Lloyd Unit is doing.

The Centre at Baquba, with the ——— division, takes its name from the Central Provinces and Berar Amraoti donation. Until recently Younie has been running two places. The doubling up has been forced on us by the scatterment of the camps, and for the success of the experiment we have to thank the co-operation of the Padres. Younie has a very good house, as Arab village-houses go, in the town, but on account of the movement of troops has had to close for the present the Y.M.C.A. with the ——— regiment. In this advanced work a man has got to be prepared to strike his tents at any time. During the summer, camps have been fairly settled, but before many weeks I fancy two or three secretaries will have their pleasant little places pulled down. We will move out as far as possible, but the Y.M.C.A. has got to admit its inability to quite keep up with troops that are mobile over large spaces of territory. Meanwhile, however, a division is based on Baguba, and Younie has a very comfortable place for as many men as can get into the village.

Simpson, at Feluja, is our west flank, as Younie, at Baguba, is the east. Simpson is very similarly placed. His brigade is located right in the village, so that all the British troops are within a few hundred yards of the Y.M.C.A. Here we have a thick-walled, thick-roofed, cloistered house, which is the best kind of refuge from the deadliness of the sun. I have not been over since the place was in running order, but I understand from the gossip that filters over that it is universally used by the men. It is a curious theological combination—a Scotch Padre in a battalion of Catholic Irishmen. Simpson is a sort of unofficial chaplain to those who are not Catholics, as well as Y.M. secretary.

At the cavalry division north of the city we were not able to supply a secretary, but discovered an unexceptionable substitute in an ordance warrant officer who found his time hanging heavy. It was his suggestion that we start a Y.M.C.A. and let him run it. He got six tents from the division; we supplied the equipment, he the energy, and the result has been one of the best run Centres of the area. It has been a most useful example of the possibility of co-operation between the Y.M.C.A. and units to which we cannot supply a regular secretary. Not depending entirely on a secretary who has

come in from outside, and feeling that success is entirely dependent on them, every one, from the general of the division, has given Woods a lift on his way. In consequence, there is not a Centre about here which keeps up so good a round of amusements, lectures and services. It has achieved somewhere near the ideal mixture of lectures, boxing bouts, religious services, concerts, quiet devotions, and impromptu entertainments.

Our "farthest north" at present is Sindiyeh, where Rees and his horse have two places to look after. One is at a divisional rations and ordnance dump, the other with a brigade of British troops, 5,000 or more of them within easy distance of the Y.M.C.A. No other Centre in the country is within a few minutes' walk of so many men as this one. What one can do for the men is only limited by the amount of tent space and the strength and energy of the secretary. I do not know that it is worth while going on to enumerate all the little activities with which a Centre like this provides the troops. But there is a certain satisfaction in feeling that the Y.M.C.A. is able, in a country with distances like those of Mesopotamia, to get up to the very last camp behind the actual picquet lines.

The great disappointment of this summer is that we have been unable to open at Samara, the camp furthest north on the right bank. When we had a secretary ready to go, transport was not available, and when transport could be secured, sickness had robbed us of the secretary. However, I was up there last week and made arrangements for starting two centres which possibly will be opened within a very few days.

Transport from Baghdad to outlying centres naturally is difficult, but has been considerably simplified by the opening of new railways. The difficulty is not so much to get supplies distributed from Baghdad as getting them up from Busra. Our canteens have been forced to live the simple life. Most of the time the range of choice to the prospective purchaser has been between a hot drink and a cool one. By spells the canteen will flourish for a few halcyon days, after a good shipment has arrived from Busra. Baghdad, of course, is rather better off, as here we can have our own cakes, sweets, and soda-waters made.

The problem of furnishing all the Centres in this area has naturally fallen upon Baghdad. There is a constant stream of benches, chairs, tables, copper bowls, stoves, bakery utensils, and the like, passing through and out into the beyond. Only the considerable resources available in the Baghdad bazaar made it possible to open in anything like a respectable manner the Centres in this area. The supply of equipment from Busra has been good of late, and if the good work doesn't languish it will be possible to maintain very good work up here. We never cease hoping that those in India and Busra will never forget how completely and wholly dependent on them we are." P. T. H.

PHYSICAL DEPARTMENT

The International Hexathlon

In *Physical Training*, the organ of the Physical Directors' Society of the Y.M.C.A. of North America, we find that India (Calcutta) came second in the competition of nations outside of America, and including Japan, China, the Philippines, South America. We were beaten by Manila, of the Philippines, by about 450 points. Manila scored about 2,400, and Calcutta about 1,950. This is the second year that Manila has won. Our men feel, as a result of the competition last year, that India will be able to do much better this year, and if so we should be able to put up a much higher score. This can only be done if the men start some time in advance to practise, for regular practice has been found to add at least 25 per cent. to a man's score. Would it not be a good thing to hold a monthly hexathlon competition each month between now and February, when the next contest takes place? Thus will we be able to select the best teams. For information regarding it apply to the National Council.

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"An Ounce of Prevention is Worth a Pound of Cure"

Tuberculosis, from all accounts, is on the increase in India. It is a preventable disease, and one which also may very often be cured if proper and early precautions are taken. The following poster might be reproduced with pictures, and placed in your Association lobby or hostel common-room, as an educational factor:—

Consumption Can be Cured if Taken in Time.

Thousands of physicians and cured cases in all parts of the world testify to that fact.

The only known remedy that will cure tuberculosis is the combination of fresh air, rest and good food, under a doctor's care. For more than twenty-five years physicians all over the world have been using this method of treatment successfully.

No drug, patent medicine or secret remedy has ever been discovered that will cure tuberculosis. Any individual or company which advertises or says that it has a cure of this character for consumption is telling a deliberate falsehood.

All the testimonials of so-called cures by advertised medicines for consumption can be proved to be false or misleading. No consumptive was ever cured by taking such remedies.

To cure consumption, it is necessary to discover the disease in time. If you have any of the following symptoms, go to a doctor or a tuberculosis dispensary and be examined at once—

1. Persistent cough or cold, which has lasted a month or longer.
2. Loss of weight and appetite.
3. Run-down feeling.
4. Afternoon temperature.
5. Night sweats.
6. Spitting of blood or streaks of blood in the sputum (spit).

A month's delay will sometimes mean that an absolute cure is impossible. Do not waste time in taking patent medicines and advertised consumption cures.

You can be cured if you go to a doctor in plenty of time.

You risk your life if you try any other method.

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Information: Not Boasting

Undoubtedly the physical department of the Young Men's Christian Association is the most extensive movement in physical training in the world. Its out-reach is constantly and rapidly increasing. Few realize its significance.

Last year's reports of the work in the United States and Canada, just completed, indicate that 366,000 men and boys participated in the physical department activities, that is, they were competently supervised in their exercise and bathing. Of these, 98,000 had thorough physical examinations. In addition, 408,000 were reached through extension activities outside the building, a total of over three-quarters of a million men in the United States and Canada alone. Now add to these the work directly under the supervision of American physical directors in other lands, in particular China, India, South America and the Philippines, and we easily can reckon another quarter of a million. *A million men and boys directed in their physical needs, taught how to live, given a sound, sane and scientific philosophy for their lives.* What a matchless service, what a mighty force!

Dr. Geo. J. Fisher.

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The Physical Department of the International Committee, New York, has issued a card of application for membership in the "Basket Ball Officials' Committee." On one side is space for the applicant's name and address, the names, addresses and positions of three references, and for a statement of the applicant's experience, as player, coach and official. On the other side is the following statement, which the applicant must sign:

I am in hearty agreement with the efforts of the Joint Basket-ball Committee to maintain the highest possible standard of sportsmanship in the game of basket-ball, and, if approved as a Central Board Official, I will seek to co-operate with them to the best of my ability by strictly enforcing, both in letter and spirit, all the rules as published in the Official Rule Book.

I will endeavour to attend the Annual Basket Ball Conference held nearest to me, and at the close of the season will forward a report of the games at which I officiated, covering the date, place, teams, score, number of fouls called, etc.

This card is the result of an idea given to the Physical Directors' Society of the Y.M.C.As. of North America, at their Annual Conference in 1916, by the National Physical Director for India. The meeting was discussing basket-ball, and the question of properly trained and authorized officials came up. The Physical Director from India was able to tell them of the Calcutta Referees Association, which does very ably the thing that they desired. They were quick to accept the idea, and are now enrolling and recognizing trained and capable officials only. It will mean much for American Basket-ball. The Calcutta Referees Association is an affiliated body of the Football and Hockey Associations, and undertakes to train, vouch for and supply capable and impartial officials for all league and tournament matches. A strong committee of the oldest and most experienced sportsmen of Calcutta constitute an examining board and hold periodical examinations. Candidates appearing for examination, if found satisfactory, are recognized by the Association, are permitted to wear the Association's emblem or monogram, and are ready to go on call to officiate honorarily at games. So well has the selecting of men been done that "C.R.A." officials are looked up to, their decisions seldom questioned, and the whole question of the proper supervision of games is settled, for the official is not only competent but placed as well on his honour. Other cities in India might do well to inaugurate such a plan.

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Keep a Physical Account

1. Health is an asset.
2. Good health is the greatest wealth.
3. Health is a greater asset than money.
4. Without health, financial wealth is of no avail.
5. Health can be made cumulative; it can be built up.
6. Health can be squandered or it can be conserved or increased.
7. Health should be guarded like savings in a bank; it should be added to from year to year.
8. Is your health principal increasing or decreasing?
9. It is far safer to gamble with money than to gamble with your health.
10. A man too busy to exercise is like a workman too busy to sharpen his tools.

K. T. P.

IN INDIA

Allahabad

Three evenings at the end of September were profitably used by the Association in Allahabad in a conference of people interested in work among boys. The conference was held at the City Branch. Addresses and discussions gathered around two general themes: "The Nature of the Boy" and "The City and the Boy." Under the first, the following addresses were made: "The Boy, His Inherent Traits and Tendencies," by Prof J. C. Manry, Ewing Christian College; "Using These Tendencies to the Advantage of the Man," by W. P. S. Milstead, Esq., headmaster, Boys' High School; "The Physical Life of the Boy," by Dr. J. H. Gray. Under the second theme, S. C. Karmarkar, Esq., headmaster of the Jumna Mission School, spoke on "The Village Boy Who Comes to the City to Study"; J. D. Tallib-ud-din, Esq., of the Teachers Training College, took for his subject, the "Boys Resident in the City"; and B. Sanjiva Rao, Esq., principal of the Kayastha Pathshala College, dealt with "The Opportunities and Responsibilities of the Teacher."

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Calicut

Interest in work among boys has crystallized in the Calicut Y.M.C.A. by the appointment of Mr. G. Thaddaeus, as honorary secretary of the Boys' Branch, During the last fifteen days of September fifty-one members were enrolled—seventeen Christians, two Brahmins, two Muhammadans, and thirty Tiyyas. Among the special features of the work to be carried on are physical training, under the supervision of Mr. Muthiah, the physical director; gymnasium classes; volley-ball, football, badminton, goal-ball, and many other outdoor and group games; ping-pong, draughts, table croquet, blow football, ring-board, crokinole, and a number of other indoor games; social gatherings, cinema and magic lantern shows and outings and excursions under the leadership of secretaries and others; literary and art competitions; scouting for boys; music classes, Indian and English. Membership is open to any boy of good character between the ages of ten and fifteen. Each applicant must be recommended by a member or by the secretary, and must get the permission of his parent or guardian. Every boy must become a member of either the athletic, literary or social club.

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Lahore

The policy of the educational department of the Lahore Association for the year 1917-18 should stimulate other Associations to study the possibilities along these lines:

I. Object of Association Educational Work.—1. To develop efficient Christian manhood and character, by meeting some of the educational needs of India to-day.

II. Scope of Association Educational Work.—1. To *supplement* existing educational effort, rather than to duplicate. 2. "Give the man what he needs most next." 3. To undertake only what we can do thoroughly well. 4. To produce Christ-filled lives.

III. Features of Lahore Association's Educational Work.—1. *Evening Continuation Classes for Men.* A. Improved and made more thorough. (*a*) English improved and emphasized in every class. (1) Superintendent to visit each class for this purpose, and new senior English teacher to be employed. (*b*) Weekly staff meeting emphasized, and group system introduced. (*c*) Bible class work improved, with regular list of speakers for weekly "Assembly." (*d*) Closer personal touch with students, with "personal work" by Superintendent and Christian teachers. (*e*) Larger participation in other Association activities by students. (i) Especially in gymnasium and sports. (Special compulsory gymnasium class on Wednesday evenings, and voluntary class on Saturday). (ii) Permission to attend Association socials (five in all), and one educational lecture per month. B. More subjects provided, if necessary, and teachers are available. C. More class rooms required, as some of present rooms are unsuitable. 2. Investigate possibility of opening an *Association School of Accountancy.* A. Requested to do so by Inspector of Schools. B. Great need and demand for such a school. C. Should be opened as soon as possible. 3. *Electrical School.* A. To train wiremen and mistries. B. Co-operation of Electric Supply Company and "Trade" ensured, and equipment available. C. Teacher to be secured. D. Voluntary Bible class to be arranged. 4. *Literary Society for Association Members.* A. If proper leader can be found. 5. *Lecture Series.* A. Lantern lectures, descriptive and instructive. B. Life-Work Series (vocational guidance). C. "Constructive" lectures ("University Reform," etc.). 6. Improvement and promotion of use of *Library* at the Association. A. Make it a really valuable "feature." B. Have book-case of latest books bought in the reading room. 7. *Arrange for Extension Lectures.* A. At Rang Mahal School, Forman Chapel, etc., in co-operation with Missions and outside organizations. B. At Association Branches in Cantonment, Fort, "Tea Rooms," in co-operation with Army secretaries. C. In Mission centres around Lahore, in Sharakpur, Kasur, etc., in co-operation with Missions. 8. *Start Employment Bureau.* A. For Association members. B. Investigate candidates carefully. C. Try to put the right man in the right place. 9. *Supervise Rural Work Secretary.* A. At request of National Secretary, Mr. K. T. Paul. B. Investigate possibilities of *vocational education in Rural areas.* (*a*) Emphasis on elementary education plus elementary princi-

ples of agriculture or trade. (*b*) Moral and Bible instruction included. (*c*) Play and physical education not neglected. C. Lantern lectures to broaden horizon of village people. D. Travelling libraries. E. Co-operative societies. F. Recreation centres. 10. Help to arrange for *Exhibit of Lahore City*. A. Education, health, recreation, social service, etc. 11. Letter-writing department. A. To get letters from relatives of sepoys, sowars, etc., sent to the front, in response to enquiry forms.

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Rangoon

The following extract from a speech by Mr. G. Blackstock, president of the Rangoon Association, delivered at a reception given by Mr. G. Blackstock to all members of the Association, will be read with interest:—

AT A CONCERT, RANGOON HUT

"Ladies and Gentlemen,—I appear before you this evening for the first time as President of the Y.M.C.A., and I am very pleased indeed to see so many members of the Association present. You have placed me in a position of honour, and I trust I shall prove worthy of it and be a credit to the Association as well as to myself. I have, however, been interested in Y.M.C.A. work for nearly 40 years, having joined an Association at home when I was quite a lad. As you know, also, I have taken some interest in the Association here, and have watched the growth of the work in Burma from a very small beginning. When Mr. McCowen arrived in Rangoon, I forget now how many years ago, there was then a company of young men established in a small place in Phayre Street. Some of our members present here to-night took part in the

Y.M.C.A. in those early days. The membership of the Association has steadily increased, and its influence has been felt throughout the whole of the Province. The Branch of the Association work in Montgomery Street for Indians has been a great success, and the Students' Hostel in Godwin Road has proved a great boon to many Burmese students. To-day the wonderful work of the Y.M.C.A. during this war makes one more proud than ever to be associated with it. Only recently fifteen new centres have been opened in France, on ground that a few weeks before was held by the enemy. We are proud also to know that this work is being organised by a Rangoon secretary, Mr. Oliver McCowen. In Rangoon also we see something of the war work of the Y.M.C.A. and the way it is appreciated by the soldiers. You have only to pay a visit to the Army Hut in Simpson Road any night to see it crowded with appreciative Territorials, deeply thankful that people in Rangoon have found it in their hearts to erect a place where they can spend their evenings in a happy, bright, and respectable way, and obtain refreshments at a moderate cost. Many of the men say that 'the place is a godsend' and 'that they do not know what they should have done if it had not been for the Y.M.C.A.' This war work, especially in the battle fronts, has earned the praise of the greatest of our military leaders. We must not, however, lose sight of the fact that it was the ordinary work of the Y.M.C.A. which made this war work possible. If it had not been for Y.M.C.A. men who were carrying on the ordinary work in the towns at home, there would have been no big Y.M.C.A. in this war time. To come nearer home, it has been the Central Y.M.C.A. in Rangoon that has made the other extensions possible. I believe, however, that if it had not been for the unfortunate position in which we find ourselves financially, we would have done better work than in the past. This financial position has hindered our work greatly, and I want to talk to you about it. Most of you know that for many years there has been a great debt hanging like a cloud over this building. I was one of those who backed up Mr. McCowen when this building scheme was inaugurated. I saw visions of a finc building, large membership, and a splendid organisation; but, unfortunately, and I am ashamed to say it now, we did not take into careful consideration how the whole work was to be financed, the result being that we had to raise debentures to the value of Rs. 1,25,000. Some of these debentures have been paid off and others have been gifted to us; so that at the present moment there is a debt in this respect of over Rs. 87,000. I shall be a happy president, and I am sure you will all be happy members, if we can say at the end of this year that all these debentures have been paid off. We have been thinking hard how best to set about this task for some time, but in view of the very many calls it seemed almost hopeless to expect any progress along these lines. However, in spite of all this, we, in conjunction with

our secretaries now in England, have been able to interest people there in the urgency of our case, and the result has been that we have just received from the National Council at home the sum of £3,500, and Mr. E. C. Carter, who is now in England, has promised £1,000, £500 of which has already come to hand; the remainder is to be paid when we can assure Mr. Carter that the remainder of the debt has been raised. It is a condition of this generous gift of £3,500 that we raise a further £2,500 by the end of the year, so that the whole of the debentures and the bank overdraft may be paid off. £2,500 sounds a large sum, and I am wondering where we are going to get it. What with War Loans, Red Cross, and other deserving objects, our hands are hardly ever out of our pockets; but as president of this Association I must make it my duty to see that this money is secured before I vacate office. Now, if we go to the general public and ask for their assistance, it is only natural for them to say, 'What are your members doing towards it?' So I want to talk it over with you, members, first of all. Are you willing to help us? Are you willing to make a sacrifice for the work of the Y.M.C.A. in Rangoon? I feel sure that you are. If you cannot afford to give a large sum, will you contribute a small sum each month till the end of this year? We have had some slips printed which you can fill in, stating how much you are willing to contribute a month. They will be passed around this evening and collected, and they will also be sent to those who are unable to be present. You will also have an opportunity of helping us in any other way that we decide upon to raise the balance of this money. Let us bind ourselves together this evening as men who are determined to make this Y.M.C.A. free. This will be the beginning of great and far-reaching developments for our work in this beautiful province of Burma.

IN OTHER LANDS

The Rev. A. G. Fraser, Principal of Trinity College, Kandy, writes from France, where he is in the service of the troops through the Association:—"The Y.M.C.A. uniform is not beautiful, but it is attractive. That is, it attracts the men. They expect it to serve, and come up to you with, 'Hullo, Y.M.C.A.'"

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Mr. Carter, in addressing the Assembly of the United Free Church of Scotland, spoke of the pleasure he had had in meeting the United Free Church ministers in France. A minister engaged in pitching a marquee in France, when questioned as to whether he was doing "spiritual work," replied, "Two thousand years ago one man made tents; I can at least pitch them."

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A giant Bible has been bound by the Oxford University Press for the Bible Crusade, of Horbury Hall, Notting Hill Gate, London, W. When standing on end the volume is over five feet two inches high, and nearly three feet six inches wide. The width of the back is ten inches, so that when the book is opened flat it measures about seven feet ten inches across. It is bound in rich red Levant morocco leather of the best quality; twelve large goat skins having been used for the binding. The front cover is surrounded by the arms of the counties of England and Scotland, inlaid in blue morocco leather, and decorated in gold; while on the back of the book are displayed the arms of the Welsh counties, similarly treated. In the centre of the front cover is a panel of royal blue morocco leather, containing the Royal arms, inlaid with the heraldic colours.

The book contains 175 sheets of stout paper boards, attached by means of linen hinges to strips of similar material, which form the back of the book. It is sewn with twine, in the old-fashioned way, round six stout hempen ropes (each rope containing 70 strands of hemp) much thicker than the ordinary clothes-line, and four of these ropes are laced into millboards, half an inch thick, which form the foundations for the leather covering.

In order to facilitate the handling of the book during the various processes of binding, it was found necessary to erect a wooden staging, from the cross beam of which depended an iron chain and pulley block, and by this means the position of the book was altered from time to time. Without the aid of the block and pulley the assistance of six men would have

been necessary to manipulate the volume. No fewer than 4,476 copies of the smallest Oxford Bible could be contained within the compass of this huge book, but they might not have arrested so much attention—such is the opinion and the purpose of the Bible Crusade—as this unique "edition."—*The Periodical.*

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The programme of the National Association War Council, which is in charge of Association work among the troops under training in the United States, calls for the following for the first year:—

Two hundred wooden Association buildings.
One thousand experienced Association secretaries.
Two hundred pianos and piano players.
Two hundred moving picture machines.
Two hundred and sixty-eight thousand feet of film a day.
Two hundred phonographs and 10,000 records.
Three million sheets of writing paper daily.
Forty thousand pounds of ice per day.
Ten thousand pens, and barrels of ink.
A Bible to every man.
Ninety-five automobiles and trucks.
Magazines by the hundred tons.
Three million dollars.

* * * * *

Brooklyn

From *Brooklyn Central* we learn that the Central Branch, in Brooklyn, New York, has put itself on a war basis, and is conducting the following activities related to the war situation:—

1. Red Cross: Mr. C. W. Deitrich, general secretary, gave a month of service to the Red Cross in its campaign for one hundred million dollars. Messrs. Painter and Tuttle are actively interested in a Red Cross course on Sanitary Service, which will be given in our building.

2. The "Lower the Cost of Living" campaign is being conducted, to help our members meet the increased expense of living, which is due largely to the war situation.

3. Military Census: Central Branch will furnish two hundred census workers in connection with the State Military Census, and will also take charge of one of the registration centres that will be located in our building.

4. The Educational Department began, last Tuesday evening, a series of lectures on war work, which is to give a general education on war activities.

5. Central Branch is doing its part toward helping raise seventy-five thousand dollars, which is Brooklyn's share of the three million dollars being raised for Association war work.

6. Industries: In connection with our shop work, patriotic addresses and Thrift Talks are being given, and the Liberty Loan promoted.

7. Navy Yard: Four meetings a week are conducted for men working in the Navy Yard. Central Branch is also co-operating with the Navy Association Branch in its work for enlisted men.

8. Forts: We are co-operating with the Association work being conducted at Fort Totten and Fort Hamilton. Last Sunday our Glee Club took an active part in a service at one of these forts.

9. A special physical training, through the conducting of military drill and condition in hikes. Our physical training programme is being adjusted to meet the needs of men who are expecting to enter military service.

10. Liberty Loan: This is being promoted among our members and in local industries.

11. Patriotic Sunday Assemblies are being conducted each Sunday afternoon at five o'clock.

12. Educational talks on war topics are being given in our Foyer several nights each week.

13. Pocket Testaments are being given to members who are enlisting.

14. In the activities of the Boys' Division, the war situation is being taken into consideration, and military training, life saving, First Aid to the Injured, and other activities related to the war, will be introduced in the Boys' Camp Activities.

15. In both Boys' and Men's Divisions our members have been encouraged to cultivate small gardens, and thereby help in the food production.

16. A Naval Reserve Gunnery School will be conducted in our Foyer which will teach members, who are enlisted men, how to aim and fire a large gun."

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For American Troops in France

Preparations have been made on a large scale for work among American troops in France. A strong committee of Americans in Paris has been constituted through the efforts of Mr. D. A. Davis, formerly secretary in Constantinople. Mr. E. C. Carter has also been giving a large share of his time to planning for the work. These plans include the securing of:—(1) a director of transportation, with large experience in railway or shipping affairs, to be responsible for transport by water (sea and canal), railway, motor, and horse. He will have as an assistant an organizing motor mechanic to be head of all chauffeurs and all garages. (2) An expert in purchasing, to be head of the purchasing department. Purchasing will be done on a big scale, and must be watched carefully to avoid waste and duplication. (3) An accountant-general, to see that from the very beginning the accounts are properly looked after. (4) A general secretary for the work for Americans in Paris, of the highest grade. (5) A practical architect and builder to have charge of all building operations. In addition to these, an

average of seventy-five experienced secretaries each month for several months to be sent from America to meet the needs of the expanding work, as more and more troops arrive. There will also be work among the nurses, several hundred of whom are already at work in and around Paris, in various American and French relief societies. This work will be carried on by the National Board of the Y.W.C.A., which will establish clubs and hostels for nurses in various parts of France.

The plans also include the securing of a group, from three to six, of leading business men who have had large experience with the Association as directors, presidents, etc., to act as close advisors, keeping themselves free from the detailed administrative side of the machine, and looking over the work in France from the whole point of view of the American public, to ensure that no service which ought to be rendered to Americans in Europe is left undone.

* * * * *

Association and Church

The Y.M.C.A. is ready with an active intention to help make the better world in which we hope these young men and women and girls and boys may live good and happy days. Its latest truly national work is to suggest the formation of a Committee of Inquiry into the opportunity of the Churches, which it so clearly sees. Convened by Dr. Talbot, Bishop of Winchester, and Dr. D. S. Cairns, Professor of Dogmatics and Apologetics at the United Free Church College, in Aberdeen, this committee is now inquiring of officers in the Navy and Army what they have observed in "the inner mind of the men about religion, their moral standards, and the things they criticise in the present social order, the things in that inner mind which are the direct result of the war; and the relation of the men to the Churches."

Its members recognise that "there are few who do not bear witness that their experience of the sailors and soldiers has greatly raised their estimate of human nature." And so they wish to hear from the officers about the faiths and standards by which the men live, "now that conventions are set aside," whether there is much serious thought among them on social and religious questions, whether they see the Christian life as an observance of "a number of negative commandments," or as a life of active good will, what they "think of Jesus Christ," what is their attitude towards "the reality and power of God, the need for unselfishness, fellowship, the value of prayer, the Living Christ, the need for the Kingdom of God, the Life beyond Death, and what kind of help they need and look for from the Church." The committee is remarkably representative; and its members, men and women of different Christian convictions, are seeking further to find "what movements there are outside the organised Churches making for the Kingdom of God in the world, with which all those who are in the Churches ought to co-operate."

Some of the members are Dr. David, headmaster of Rugby; Miss Zoë Fairfield, a helper of Dr. William Temple in *The Collegium;* Dr. W. H. Frere, who was for thirteen years Superior of the Community of the Resurrection at Mirfield and has written the *New History of the Book of Common Prayer* and *The Marian Reaction;* the Rev. Charles Brown, an ex-president of the Baptist Union; the Rev. A. E. Garvie, half a Pole and Principal of the New Congregational College at Hampstead; Dr. Martin, Professor of Apologetics and Practical Theology at New College, Edinburgh; the Rev. Professor Oman, who holds the chair of Systematic Theology in the English Presbyterian Church; Dr. W. P. Paterson, the Edinburgh Professor of Divinity; Dr. Peake, a Primitive Methodist, and Rylands Professor at Manchester University; Dr. Ridgeway, Bishop of Salisbury, who was Chaplain to the Honourable Artillery Company once upon a time; and Dr. Selbie, a Professor in the Aberdeen United Free Church College. Several of them were educated in Germany, Dr. Cairns at Marburg, for instance, and Professor Oman at Erlangen and Heidelberg."—*The Statesman.*

* * * * *

With His Majesty's Navy

The man in the street is well aware of the magnitude of British Y.M.C.A. work among the troops, but not one in ten has any idea of what is being done for the naval men. This is doubtless due to the fact that the work is concentrated at the ports where the Navy calls, and also to the fact that the men are so constantly occupied with their ceaseless vigil that they get little shore leave. All reports go to prove that Jack ashore appreciates the work that is being done. When the war ends work in the senior service must attain larger proportions, and it is likely to occupy a very considerable place in after-war work.

At the Crystal Palace.

The work at the Crystal Palace is undoubtedly the largest effort, and is conspicuously successful. Some idea of its size may be gained from the fact that the receipts for the six months from sales of refreshments, etc., have amounted to over £14,000. There are over 2,000 depositors in the Savings Bank, and more than 2,000 belong to the Chess Club—a curious and interesting fact. An interesting Arts and Crafts Exhibition was held in April, when over 150 exhibits were submitted, the work of men in training at this depot. Great interest was shown in this exhibition, over 2,000 officers and men passing through, and it is proposed to hold another sometime this year. A full Y.M.C.A. programme is carried out—concerts, lectures, sports, library, etc. As regards religious work, the "Morning Watch" is held daily, and each evening a prayer meeting is held in the church, by kind permission of the chaplain.

Portsmouth.

The Portsmouth Soldiers' and Sailors' Institute was taken over by the National Council some two years ago. It was originally founded for soldiers, being situated right in the centre of the garrison, but it has become increasingly a Service Institute, and is used more. At Plymouth and Devonport the Y.M.C.A.s are crowded nightly. The new Service Y.M.C.A. at Union Street, Plymouth, is a rendezvous for hundreds of men of the Navy, and the accommodation is taxed to the full. The war has brought about a fraternity between the services which makes it possible for one building to provide for soldiers and sailors in a way impossible before. The Union Street building is used by men of both services, and of all ranks and ratings.

Southern Area.

The chief centre in the southern area is the Royal Naval Camp at Haslar. The men in this camp live under canvas all the year round. The hut here has been running for two years, and within the last few weeks has been extended to double its size. At Fort Cumberland work is going on amongst the Royal Marines. From the early stages, when a marquee was run under very adverse circumstances of weather and position, the officers have given the Y.M.C.A. their sympathy and encouragement. The same friendliness is shown by those in charge of the Royal Naval Division Camp at Blandford, where there are two huts.

At Harwich, Dovercourt, Parkston and the Immingham Docks work of very considerable importance is being done. When the men of the patrol boats, who are engaged in such exacting and dangerous service, get their short time leave, the order for many is "Y.M.C.A. leave"—*i.e.*, 1st, bath; 2nd, hot food; 3rd, write home; 4th, sleep; 5th, purchases; 6th band. Then a chat and a handshake and back to the ship, to allow the next watch to come ashore. Then out to sea again.

Scotland.

The Y.M.C.A. is established at all the ports in Scotland where our ships call. At Rosyth there is a large hut and hostel for a hundred men, well equipped with baths, which are in constant use. In addition to this, a Boys' Hostel is being started. After every naval scrap the huts are the rallying-place for the men, where they come to talk of their adventures and their fights. At Rosyth Hut the memorial service was held after the Battle of Jutland, when Sir David Beattie himself addressed the men. These occasions give a great opportunity of speaking to the men when they are in their tenderest mood, full of sorrow and pride because of their lost comrades.

REVIEWS OF BOOKS

THOUGHTS ON RELIGION AT THE FRONT. By Neville Talbot. Macmillan. 2s. net.

In the great flood of books which have been written about the war, some stand out in one's memory quite distinctly from all the rest. Each of us will no doubt have his own list, determined, no doubt, partly by accident, but mainly by a certain note of reality in the book itself. If I were to attempt such a list, I would put down John Buchan for the history, Philip Gibbs, Ian Hay, and Boyd Cable for the vivid portrayal of the character and incident, and Donald Hankey and young Casalis, the finest flower of England and France, for the deeper and more spiritual aspects of a soldier's life. This little volume will now go with these last two on the same shelf of memory. It is worthy of such noble companionship.

Short as it is, it is full of matter. Were I once to begin to quote from it, I should fill up the whole space available in this notice, and so I shall content myself with a word or two about the characteristics of the book, a brief summary of its argument, and a note of estimate. The characteristics can be briefly put. The writer knows and loves "soldier men." From his experiences as an officer in the South African War, and now as a chaplain, he has acquired a large first-hand knowledge; second, he has an instinct for the heart of things; and, third, he has the power of taking a wide and connected view. Certain big things come clearly out as the volume goes on, and stand out when one has finished. Let me summarise them. First, that the great majority of the men in the new armies have little, if any, vital relation with any Churches; second, that, while there are shadows on the picture that are sometimes dark enough, there is in the new armies a wonderful amount of unconscious Christianity, qualities of character which are singularly Christian; third, that since these things are so, it becomes every lover of his kind and believer in Christ to ask what is wrong, what it is that has caused this unnatural and tragic separation.

If Mr. Talbot had done nothing else but drive these things deep into men's minds, his book would be of a value beyond price. For surely every thinking man and woman must see that this is a vital matter, one which ought to have precedence over almost everything else. For, on the one hand, on the solution of this problem, under God, depends the whole fortune of Christianity in this generation, and for, it may be, ages to come; and, on the other, these men, to whom all we at home owe so much, are missing the best in human life. Mr. Talbot summarily dismisses all superficial solutions, and goes straight to the heart of the matter by giving his own. The real root of the trouble, he believes, is that the

Christianity taught in all the Churches is not an adequate account of the Christianity of the New Testament, in that it makes no sufficient appeal to the heroic in men, that heroic which is being displayed with such splendour on the field of war.

For type of the real New Testament Christianity he goes to the Gospels. Jesus comes preaching God's Kingdom on earth, and calling all men out into the open to dedicate their lives to it, even to the breaking of the body and the shedding of the blood. They are bidden to think first of the hallowing of God's Name, the coming of his Kingdom, and the doing of his will before their own hunger, forgiveness, or even temptation. These have their own place, but their place is not first, but second.

They are, moreover, one and all to be met by unbounded faith in God, a faith which is to be the basis of unbounded dedication to Him. Even the Church exists not for itself, but for the Kingdom. Mr. Talbot writes as a faithful Churchman, but he believes that there are things that are more fundamental even than the Church, and that it is in this fundamental region that things have gone wrong, and perverted what is in essence a heroic and self-abandoning thing into one that is too self-regarding to appeal to the great and heroic in the soul. For the way in which all this is brought out with an earnestness, a force, and a humour and pathos which make the book one of the most memorable books of the war, the reader must be referred to the volume itself.

I would only say in closing that, in the main, I think that Mr. Talbot is wholly in the right. The book ought to be easily accessible to every worker and to every man of the million who daily pass through the huts of the Y.M.C.A. Personally, I believe, with the writer, that there is in that tragic separation between so many in the new armies and the Churches of the country a vast deal of sheer misunderstanding as to what the Christian Gospel and the Christian Church really are and stand for. There is, no doubt, more than that, but that is a very great factor, and it is unendurable that such phantoms should hide from men, men who are daily facing death, the light of the knowledge of the glory of God in the face of Jesus Christ.

The more of such work Mr. Talbot can give us, the better will it be. Meantime, every man who has to preach and work in the new armies should read it and consider it deeply,

D. S. Cairns.

* * * * *

A Lover of the Cross. An account of the wonderful life and work of Sunder Singh, a wandering Christian friar of the Panjab. By Alfred Zahir, B.A.

Heaven and Hereafter. Being an account of the life, experience, and observations of the spiritual world and heaven, of the very aged Christian Saint at Kailash, in the Himalayas. By Alfred Zahir. Both to be had of the Author; or from the North India Tract and Book Society, Allahabad, India.

"The term 'Christian' in India is regarded as a synonym for worldliness." A sweeping statement, you will say, if not a gross libel. But the words are those of a young Indian Christian in North India, and are prompted by an experience in which many have by now shared—a new realisation of what Christian unworldliness may mean through personal contact with the Christian Sadhu, Sunder Singh. And it is with a view to communicate this experience that the two little books from which I have quoted the words have been written.

Sunder Singh would need no introduction in North India, but for others a very brief summary of his life may be useful. He was born in a prominent and well-to-do Sikh family, living at Rampur, near Ludhiana. Trained in his early years under the influence of a pious mother in the strict observance of his religion, he became the ring-leader in opposition to the Christian teaching given in the local mission school. But there the seed was planted, and when later on there came a time of spiritual dissatisfaction and hunger, the boy turned to the Gospel which he had spurned, and found in it the Bread of Life. After a period of severe persecution, ending in poisoning which was like to have been fatal, Sunder Singh was baptised on the 3rd of September, 1905, at the age of sixteen.

The influences of his early days now determined the form of his Christian service, for he had grown up with an intense admiration for the life of the true Sadhu, and such a life he determined to lead in the service of his Master Christ. Making the little village of Kotgarh in the Simla hills his headquarters, he commenced a series of tours, "bare footed, dressed in a thin linen cassock hanging down to his ankles, a small saffron turban on his head, a thin blanket thrown round his shoulders, and a copy of the New Testament in his hand." These tours have taken him during the last ten years to many parts of India, and across the borders into Afghanistan and the forbidden territories of Nepal and Tibet, where, through many adventures and persecutions, he has boldly preached Christ crucified and sought to lead others, both by word and example, to his Master's feet.

Those who would know more—and we hope they will be many—should turn to these little books. It is too early yet for a life of Sunder Singh—his life of service, we all hope, is but beginning; but in the hope of spreading the influence of his selfless devotion the writer of these books brought out, first in 1916 in Urdu, an account of his conversion and travels. This led to an insistent demand for a similar account for English readers, and to meet this demand the first of these books, *A Lover of the Cross*, was published. The writer is well qualified for his task by close personal knowledge of his subject; and the anecdotes recorded have been taken down from Sunder Singh's own lips, and have been in many cases corrected by him. The chief defect of the book is one recognised by the author—the lack of historical arrangement of the material.

With the exception of the early years and conversion, we have a series of anecdotes grouped, without much connection, according to the tours on which they occurred.

But the incidents are of a nature to stir and challenge; they are evidence that the age of miracles is not necessarily past, but that "God is certainly the same; it is only our weak waning faith which deprives us of many of His choicest gifts"; and the book should certainly be, as its writer desires, a call.

Certainly the most remarkable episode in Sunder Singh's life, and one that has had the most profound influence on his life and thought, is his meeting with the "*Maha Rishi,*" or aged Christian recluse, in the snowy heights of Kailash in the Himalayas. This encounter is only briefly referred to in *A Lover of the Cross*, but in Mr. Zahir's second book, *Heaven and Hereafter*, an account is given of it as introduction to some of the teaching given by the old Saint to Sunder Singh on the subject of the future life in heaven.

There are details in the story which will perhaps tax the powers of belief of many readers, but, beside the transparent sincerity and good faith of Sunder Singh himself, the striking originality and truth of much of the teaching recorded in *Heaven and Hereafter* is a testimony which carries weight, besides making the little book of very real value and help.

As the author remarks, "To prove the Saint's existence—specially when he professes to be 318 years of age—is another problem which can only be solved by some one accompanying Sunder on a pilgrimage to the spot where he lives," and we believe that Sunder Singh has attempted to arrange for such an expedition this summer, the result of which will be awaited with keen interest by all who know him.

But after all, the most remarkable thing which emerges from the reading of these little books is the life of Sunder Singh himself, and in that life itself the most remarkable trait is his rare simplicity and humility. For Sunder has done and suffered much for his Master, he has had many special tokens of God's presence and protection, and he stirs in his circle of young friends a devotion amounting almost to worship. But through all this, he seems to bear steadfastly the witness, "Not I, but the grace of God which was with me, through Christ Jesus."

T. D. SULLY.

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THE TEACHING OF ZARATHUSHTRA. By Prof. J. H. Moulton. Re. 1. Association Press, Calcutta.

This book gives in a brief compass the fruit of a long life of careful and sympathetic study, by one who was both a scholar and a man of deep piety, on the origins and development of the most ethical and lofty of the non-Christian religions. The news of the passing of the author to the higher world came as the writer was reading the chapter on the Future Life.

One cannot help thinking of his paragraph on the idea of Zarathushtra regarding the future life. "In sharp contrast to these vague, sad, fearful visions of retribution comes Zarathushtra's bright and confident assurance that it will be well with the good man, whether he lives or dies. The house of song—one thinks of Christina Rossetti's beautiful saying, that heaven is 'the homeland of music'—the eternal presence of God and of the saints who have overcome, with Zarathushtra at their head, and every form of bliss and peace and light are to be the reward of him who here chooses good thought, word and action."

We may permit ourselves to think that since he has reached the other land he has been communing with Zarathushtra, and soul has touched soul. In reading this book, which is a reprint of the lectures delivered by Dr. Moulton to the Parsis of Bombay, one feels that already soul has touched soul, and he writes as one who has been drawn into very intimate association with the soul of Zarathushtra. Throughout the book one never loses sight of the devoted disciple of Christ and the lover of all that is good, wherever it may be found. Dr. Moulton speaks on Zoroastrianism as one who knows, and he denounces some of the later developments of Parseeism as being contrary to the spirit of its founder.

Among these may be mentioned the excessive devotion to ritual, the spread of the Karma doctrine among Parsis, and Theosophical teaching.

He insists that any additions made to Zoroaster's teaching, as revealed in the Gathas, must be consistent with the extant teaching.

Again and again Dr. Moulton points out that there is nothing whatever in the teaching of Zarathushtra which is antagonistic to Christianity, and he definitely states that he himself fully accepts it all, but goes on further along the path Zarathushtra marked out. His idea of the Parsi faith is seen in the following quotation: "I do long to see the Parsi faith what it was ages ago, a power to destroy all forms of evil and to set up righteousness and purity in the earth. You know how I myself believe such a mighty revival can come to you, by your welcoming your own Soashyant, who is also our Saviour, and without disowning Zarathushtra, nay—by believing his great doctrines as never before—accepting that which crowns your faith with new and living power." All through the book are constant references to this Soashyant, or coming Saviour, who was the hope of Zarathushtra.

This is a book which every one who loves true religion and who wishes to know more of God's dealings with men should read and possess. It is the clearest and most concise manual of Zoroastrianism we have seen. All who read and study will rise up thanking God for such a religious leader as Zarathushtra, and feeling more than ever that He has been working in the hearts of men through countless ages preparing them to receive the great Redeemer who establishes righteousness and overcomes the sin of the world.

The author's last chapter, dealing with the probable connection between the Persian Magi and the ancient empire, is a most interesting excursion into a dark period of ancient history, which opens up many new lines of thought.

We are very sorry to have to say that the book is printed abominably. It is full of bad mistakes in spelling and grammar, even of printing and bad setting, and seems to have been done without any care whatever. It is hoped that some responsible publishers will take up this matter, and publish a worthy edition of a most interesting and useful book.

H. A. POPLEY.

All books reviewed can be ordered direct from the Publisher or from the "Association Press," the publishing department of the National Council of the Young Men's Christian Association of India and Ceylon, 5, Russell Street, Calcutta.

RECENTLY RECEIVED FROM THE PRINTERS

Asoka, by DR. J. M. MACPHAIL, Bamdah. (The Heritage of India Series). Paper, As. 8. Cloth, Re. 1-8.

Christ in Everyday Life, by DR. E. I. BOSWORTH. Paper, Re. 1. Cloth. Re. 1-8.

Jesus of History, by DR. T. R. GLOVER. (Indian Edition). Paper, Re. 1-4.

Studies in the Pauline Epistles, by DR. G. S. EDDY, Vol. II. 2nd Edition. As. 6.

Paul in Everyday Life, by DR. JOHN DOUGLAS ADAM. (Indian Edition). Paper, Re. 1. Cloth, Re. 1-8.

The Maker of Men, by DR. G. S. EDDY. As. 2.

The Meaning of Prayer, by REV. H. E. FOSDICK. Paper, As. 12. Cloth, Re. 1-12.

How to Deal with Temptation, by DR. ROBERT, E. SPEER. (Indian Edition). As. 5.

IN THE PRESS

Sankhya System of Philosophy, The, by PROFESSOR A. BERRIEDALE KEITH (Edinburgh). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8,

Kanarese Literature, by REV. E. P. RICE (Bangalore). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Indian Painting, by PRINCIPAL PERCY BROWN (Calcutta). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Sinhalese Literature, by H. S. PERERA (KANDY). The Heritage of India Series.) Paper, As. 9. Cloth. Re. 1-8.

Any one ordering in advance a single copy of every book published by the National Council during the year in English, or in any vernacular, or both, to be sent V. P. P., will be given 50 per cent. discount. Books published jointly with other agencies will be supplied at cost to any one ordering in advance single copies of all such published throughout the year.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretaries:

A. A. PAUL, B.A., VEPERY, MADRAS

J. N. BANERJEI, B.A., 26, TINDEL GARDENS ROAD, HOWRAH

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

The Christian Student's Possibilities for Service—as Author of Christian Literature*

I have no doubt that the title of this article has been selected for me with a good deal of care as to its wording. You will notice that the phrase used is "possibilities of service" and not "opportunities of service." This seems to indicate that we are thinking of something away in the future, and not of something to which we may now put our hands. No one expects that the Christian student in the B.A. and other classes will spend his time at present in the production of Christian literature. He may write a few most welcome articles in a college magazine or Y.M.C.A. journal, and he may have many ideas surging in his brain which are demanding instant expression by means of paper and pen. But these ideas will be none the worse for a little retention and reflection. You have heard of the writer who used to keep a light and writing materials always available during the night, in order that if any brilliant thought struck him he might immediately jump up and put it down on paper. I always remember also a somewhat sarcastic comment on this, to the effect that if the thoughts could not keep till morning they were not much worth putting down at all. So perhaps students should avoid too much writing until the morning of their lives of active service.

Yet this consideration does not in the least diminish the need for preparation for such a method of service. Though the actual service may be postponed, the time for preparation is *now*, and we cannot begin too soon. And there is a special

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* An address given at the Bengal Student Camp, 1916.

reason why delay in this preparation is unnecessary, It is not so definite a line of service as some of the others. If we are looking forward to service as a minister or as a teacher, we have, as it were, to make choice of these as our life-work, but it is not necessary that we should give our lives to the production of Christian literature. Indeed, I am not much in favour of the idea of a student setting before himself as a definite life-work the authorship of literature. It is only by feeling his way that a man can write effectively. The best writers are not those who have definitely taken up literature as a profession, but those who have, along with their regular work, kept in view the possibility and duty of putting their thoughts on paper for publication. It may gradually come about that they will feel that their vocation lies here, and they may then make arrangements for devoting their whole time to it with advantage. Take, *e.g.*, the case of Dr. Farquhar. I do not think he would have been nearly so efficient or effective a writer if he had set himself from the very beginning to this work. He gave himself to other work, and in connection with this found himself more and more involved in writing, and found in the end that it was by devoting himself wholly to this that he could be of most service to the Kingdom of God.

There is always something artificial and strained about a too exclusive and too conscious devotion of oneself to literary work, and the best results are not obtained. After all, literature is the product of experience, and, if one is to write to purpose, especially upon religious subjects, one must have first of all the experience of practical life. There are, of course, exceptions. There are certain cases in which men feel from the earliest period of their lives a vocation towards writing, and it is amongst these exceptions that one finds the greatest geniuses of literature, whether religious or otherwise. But we are deliberating here about the average man and the service he may render, and I hold that this literary service is one which may be combined with practically any kind of life of an intellectual character,—legal, medical, educational and ministerial. Preparation for it need not wait, therefore, until a definite choice of profession has been made, but may begin very early in the life of a student.

We shall never have more favourable opportunities than we have as students for preparation for this work. We are brought daily into contact with books. We know what we want to get from them, and can therefore form conclusions as to how they should be constructed so as to be most serviceable to others. We are constantly handling ideas, and live in the midst of discussions of various theories. We are familiar with the most common difficulties in the systematising of these ideas, and can therefore address ourselves in anticipation to the solution of these difficulties. In later life we tend more to accept things—they become settled for us and we do not realise the needs of those for whom they are still open

questions. If, later on, when we are more settled, we are to help others, we can do so only if we have a vivid memory of our own difficulties, and we can prepare for this vivid memory by bravely facing our difficulties now, instead of brushing them aside as matters of indifference. We may use even the mechanical business of examinations as a means of preparing ourselves in this way. For examinations, even if they do nothing else, surely train us to write with accuracy, to put down carefully and methodically what we know on any subject, however little the amount of that knowledge may be. Further, in any educational institution worthy of the name, we shall surely be trained in scholarly sympathy with opposing modes of thought, and shall be able to consider these critically but without prejudice. We shall be sufficiently far removed also from sordidly practical considerations as to enable us to develop that love of truth for its own sake, which is the indispensable condition of any writing worthy of the name.

As students, then, we have unique opportunities for preparation. Before we go on to discuss how we may use these opportunities, let us think for a little of the very great need there is for the improvement of Christian literature in India. It is alleged that things in this respect are not nearly so satisfactory as they use to be, that we have no men now like K. M. Banerjea, Lal Behari Day, and Nilakantha Goreh. While the Bible and Christian classics like the *Imitation of Christ* and the *Pilgrim's Progress* are read with delight and appreciation, other literature, we are told, is treated with contempt, left unreviewed by newspapers and unstocked by booksellers. The reasons given for this neglect and want of influence are, that until recently much Christian literature has been unsympathetic and unscholarly. It is said that amongst European writers, orientalists, with little religious interest and few opportunities for mixing with the people, have shown a greater insight into the meaning of Hinduism, whereas missionaries, and converts who have been influenced by them, have taken up an attitude of antagonism, and have allowed their religious enthusiasm to pervert their judgment. It is said that one can never expect an impartial account of Hinduism from a missionary, and the hasty conclusion is drawn that all Christian literature is written from the point of view of the missionary, and that therefore fairness is not to be looked for.

I must say that this allegation is not without foundation when one considers the nature of the earlier polemics against Hinduism, whether written by Indians or Europeans. Some of the writings of the former especially are particularly violent in tone. In regard to literature which has no direct bearing on Hinduism it may be pointed out that European authors are apt to write from a somewhat alien point of view—from the midst of a society very differently constituted. Consequently their writings often, however admirable they

may be in themselves, fail to touch the heart of India. They are full of allusions which the Indian does not understand, and they breathe a spirit which is the result of many centuries of different tradition. They leave their readers cold. They fail to attract non-Christians to Christianity and they fail to build up the Christians themselves in their most holy faith. Literature written by Indian Christians also has often failed to link itself with the thoughts and aspirations of their fellow-countrymen. It has imported a system of thought whose foundations are not laid in Indian culture, and it has borrowed many of the fashions of European literary style, with the result that it presents an appearance of artificiality and imitativeness which irritates the non-Christian reader in the highest degree. It is said, further, that literature in the vernaculars is very scanty and of poor quality. It is confined mainly to the reproduction of commentaries, which a few preachers may read but others certainly do not read, to a few tracts which are more assertive than conclusive. For the most part it consists in translations and has little originality. Speaking generally, Christian literature in the vernacular may be described as small in quantity, poor in quality, wooden and uninteresting.

Whether we think this picture overdrawn or not, we must at least admit the greatness of the need. We may not be so deficient as some people think, but it is fairly obvious that we have a long way to go before our position can be described as at all satisfactory. And I want to ask, What is the Indian student prepared to do, and what can he do, to meet this need?

It is well to put the question in this double way, for it is largely a question, not only of what the student is able to do, but of what he is willing to do. The student must *resolve* to pay attention to the needs of the situation, and offer himself in obedience to the demands which may be made upon him in connection with this need. He must dedicate himself to service here as to any other kind of service. For it is not a service which has any inherent attractiveness by reason of worldly advantages it may bring. Supposing a student feel it his duty to make the production of literature his life-work, he must make up his mind to a life of poverty and labour, for little in the way of worldly advantage will accrue and little even in the way of ordinary reputation. Even if this work is to be an "extra"—something done in addition to his life-work—it requires an equally strong resolution on the part of the student. You know how easy it is to say that one must have leisure after the performance of the ordinary duties of one's day. It is so easy to be tired, to claim that if we have worked hard at preaching or at teaching or at office-work, we should be left alone after we come home to take up a pleasant book or to talk with one's friends or to engage in some form of recreation. I do not say that these lighter aspects should be despised, or that all forms of relief should be foresworn. I am simply pointing out how fatally easy it is for us to say—"I cannot

find time for study of any particular question, I cannot find time to write, leave that to those whose business it is." The result is that it becomes no one's business, and the work will not be done, unless we make up our minds even now to devote ourselves to some kind of study that will form useful material for literature, and to keep ourselves fully willing to accede to requests that may be made to us, sacrificing it may be even a considerable portion of our well-earned leisure. Let us begin to look upon our student privileges as a trust which we hold for others. Let us remember that we will be false to this trust, if, as soon as our exams. are over, we think that we may abandon books, and care nothing for the education and the upbuilding by means of literature of the community to which we belong. It is pathetic to find so many well-educated Christians with excellent abilities doing nothing in this direction, and it needs firm resolve on our part, even now, if we are not to swell the numbers of the educated men who avoid their responsibilities and misuse their privileges.

Turning then to certain ways in which we may hope to be useful in the production of literature, and to the corresponding methods of preparation, we may first of all consider the medium in which we are to work—or the preparation of language. Of course, some will say that there can be no question as to the particular language in which we must work. Each Indian student must prepare himself for work in his own vernacular. I am not quite so sure of this. Of course, it is undoubtedly true that Christian literature in English may be written by others than Indians, whereas literature in a vernacular can be written only by an Indian—except in a very, very few cases—if it is to be written with anything like effect or be worthy of the name of literature. But though writing in the vernacular may be the special duty of the Indian student, this does not mean that he is to confine himself to the vernacular. The vast multiplicity of languages in India makes the field of operation within any vernacular comparatively narrow. At least, every Indian writer who writes in the vernacular must leave out of account vast numbers of his educated fellow countrymen with whom he would naturally be on terms of closest association in other respects. There must be some to represent in the field of literature the whole of the Indian Church; we cannot confine that Church to a single province or even to two-thirds of the whole peninsula. The only language understood throughout India is English. It thus seems to me inevitable that the writer who wishes to appeal to the educated classes all over India must lay his account with writing in English. He must, therefore, use his student time for the purposes of acquiring an exact and fluent knowledge of that language, so that he may be able to express without ambiguity the ideas which he wishes to convey to others, and may give to his writings an attractiveness which will win the attention of those who have at first no interest in his message, and who

would be easily repelled by any uncouthness of form or diction.

It still remains true, however, that much of the literary work of Indian writers will be done in their own vernacular. After all, they alone can write satisfactorily in the vernacular, and in many cases it will be only in the vernacular that they can express their thoughts with anything like adequateness. Further, we must never let Christianity be open to the reproach that it is meant only for the "English-educated." There will be multitudes within each language area who are ignorant of English, and for them there is a crying need for the provision of Christian literature. Every student must, therefore, make a point of using every opportunity for becoming acquainted with his vernacular. He must steep himself in its literature and its traditions, and so make himself master of it that he will be able to use it with fluency and with elegance, so as to command the respect of those of his fellow-countrymen who are disposed to think of Christianity as a foreign religion and to suspect that even the language in which Christian ideas are expressed will be tainted by this foreign character. There has been too much ground, I believe, for the sneer at "Christian Bengali." We must make a point of destroying the foundation of this sneer by seeing to it that the language we use is that used by the people, and is recognisable by them as their very own, even if it is brought into the service of ideas which may be as yet new to them.

There is an even greater necessity than thorough knowledge of the vernacular, and this is to know the Indian point of view. It is exceedingly sad to find that Christians are so out of touch with the thoughts and feelings of many of their fellow-countrymen, and this danger will become all the more serious the more leadership falls into the hands of men of the second generation of Christians rather than of converts of the first generation. Now it is impossible to help others by means of literature, unless we understand their point of view. It is necessary, therefore, for the students to use every opportunity for getting into touch with their fellow-students, so that habits of thought and action may be understood and the help may be given in later life just where it is needed. There are so many experiences which may be common both to the Christian and the non-Christian student, and these experiences must be shared if the Christian student is to prepare himself rightly for his literary service. Who knows but what you may write a book later on dealing with the peculiar difficulties of the Indian student, and before you deal with these difficulties you must know what they are.

We must get into touch also with the thought world of the non-Christians, and none have better opportunities than the student of doing this. Whether one is a philosophy student or not, one should make a point of studying the ancient philosophies, and especially the popular philosophical classics of India, for there is no country in which a knowledge

and a love of philosophy is more widespread. If one is to write about Christian thought in order that it may appeal to the thinking minds of India, one must know the traditional modes of thought of the Indian mind, and in thinking as well as in practice the past has a great influence upon the present.

Do not let us be too much afraid of the secular in our preparation for literature. You may be called upon to use your pen for the removal of economic and social evils. Learn all you can now about the economic conditions of the people, about the causes of poverty and the means of removing it, about the different occupations, the characteristics of the different castes, etc. If you wish to lessen an evil, or what appears to you an evil, learn all you can about it before you commence your attack. Nothing irritates people more than criticism which cannot be justified, whereas, if they see that you know what you are talking about, the probability is that they will not only listen to you but will make some effort towards removing the evil spoken of.

Another reason for familiarising ourselves with these subjects is that perhaps we may gain such proficiency in them as will entitle us to a hearing even apart from our specifically Christian purpose. In the present state of affairs we have to use all sorts of means in order to make our message heard. One of these means is to use a reputation gained in other directions for winning attention to our Christian writing. Just as a college professor may use a reputation gained in his other classes to win the attention of the students in the Bible class, so the Indian Christian writer may use a reputation for authorship gained in other ways, for attracting the attention of the people to books written with a specifically Christian purpose. If he can use this method of approach to popular interest, he should not hesitate to avail himself of it.

We may prepare ourselves further by accumulating material drawn from lands where Christianity has been known for centuries. I can conceive no more useful preparation for the production of useful Christian literature than the study of Church History, and I think it is a pity that this study has been so much neglected. It is only by understanding the past that one can hope to go beyond the past. And I appeal to you so to study the history of the Church in Europe that you will avoid errors which have done so much to disfigure the Christianity of the West, that you will have nothing to do with the pagan and superstitious elements which remained amongst the peoples of the early centuries of the Christian Church, and which, being mistakenly regarded as Christian, have remained even to the present day as the most fruitful causes of weakness and disunion. By means of your intelligent study of the past history of the Church you will be able to separate the dross from the gold in your magnificent inheritance from the past, and you will see to it that India gets nothing but gold—that no book will be written by you which will hand on to the future ages in India the mistakes which are at present

so grievously hindering the progress of the Kingdom of Christ.

You will study also as much theological writing by Western writers as you have time for. There is no more important service you can render than this of transforming the thought of the West into the thought of the East, of simplifying it also for more popular presentation in the vernaculars. The Christian Church is looking to India for a fuller interpretation than has yet been given of many of the truths of the Christian faith. Surely amongst you there will be some who will give that interpretation, and thus be of service for the upbuilding of the Church as a whole and be of service also in presenting to the Indian mind that conception of Christ and of Christianity for which they have been waiting all these centuries. You may present it in such a way that they will immediately say—This, this is just what my soul has been hungering for.

Having grasped the central truth of your message and having made it an inspiration of your own life, your literature will be no mere artificial imitation. It will be what Christ told us all inspiration will be—a well of water springing up to eternal life. In the freedom of your Christian spirit you will produce literature of beauty. Who knows but that a Christian poet may arise amongst you? Do not be too ready to write poetry, and above all do not attempt to write poetry in English—at least not more than one or two of you—but in your own vernacular there may be a great opportunity awaiting the Christian who can make Christian songs to be sung all over the length and breadth of the land. "Give me the songs of the people," it has been said, "and I care not who may make their laws." Make the poetry of the people Christian and the hearts of the people will be turning towards the Christ.

But do not be content with philosophy, theology, or poetry. Be ready to apply your Christian ideas to all sorts of subjects. There is room for everything that can be well written from a Christian point of view, upon any conceivable subject, economics, sociology, science, etc. Unbelief is very prevalent, and many of your countrymen may be waiting for you to solve for them the difficulties raised by science. They are waiting for a message upon social and economic subjects which will be free from the weight of dead tradition and give to them the promise of new life. Do not hesitate to work in lighter vein also. When one thinks of the amount of unhealthy novel reading that is done, and of the literature provided in some, at least, of the vernaculars, we realise how hostile a force this fiction literature may be, and how crying is the need for the production of healthy novel literature which shall be Christian in tone and which shall cease to uphold some of the worst evils in Hinduism.

What may be said about novels may surely be said about school-books also. Is it not sad that often we have to use in schools text-books which deal largely with the stories of the

gods and goddesses of Hinduism, and which cannot fail to strengthen the faith of the children in these stories? Surely there is here a chance for supplying better and more Christian material.

My last suggestion is the need of devotional literature, and the mere mention of it brings me to the primary consideration of all. Do not look on your preparation for the production of literature as a preparation of the mind only. Remember that you can win the heart of India only through the influence of your own heart life. It is not books of reasoning and of common sense only which are needed. The wisdom of the wise may be brought to nought and the understanding of the prudent may be destroyed. It is out of the abundance of the heart that the mouth speaketh—and the hand writeth—and if we are to speak or write so that the souls of others may be uplifted and their affections may go forth in worship and in praise towards the God and Father of our Lord Jesus Christ, our own hearts must be full of the grace of the love of God and the truth as it is in Christ Jesus.

W. S. URQUHART.